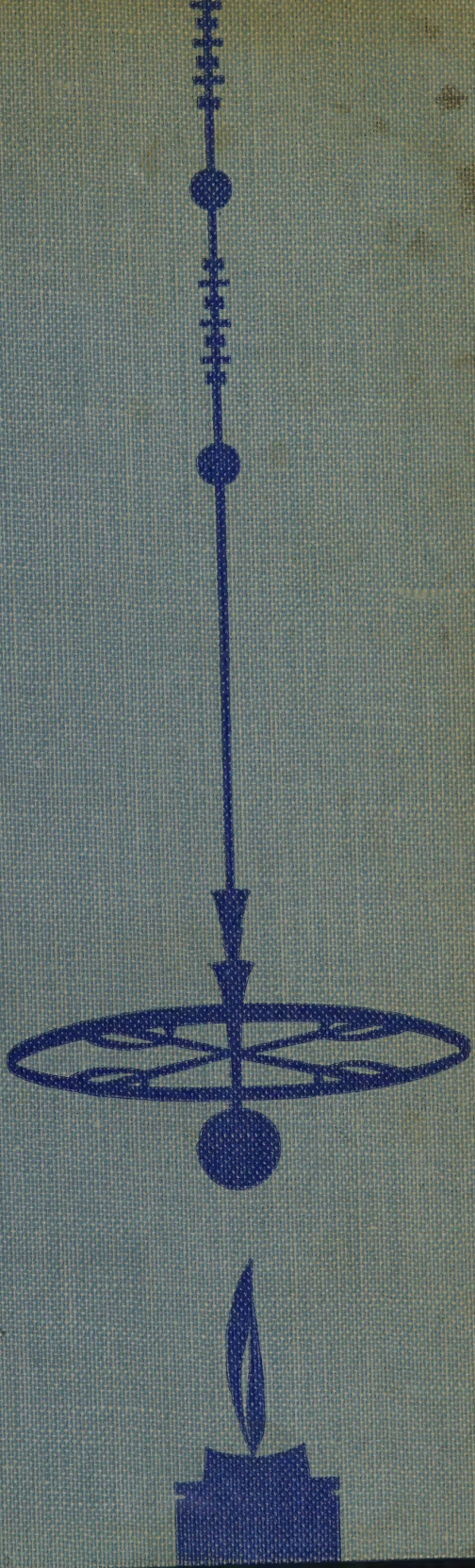

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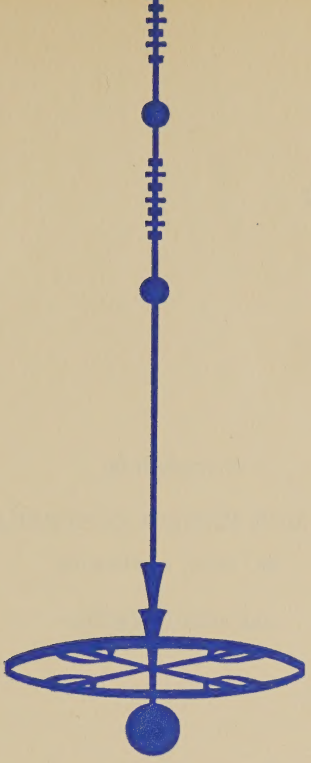
MOUNT ZION

1856-1956

The First Hundred Years



MOUNT ZION

1856-1956

THE FIRST HUNDRED YEARS

by

W. GUNTHER PLAUT

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Preface

The introduction to a Souvenir Book published by the Temple in 1902, when the institution was only forty-six years old, had this to say:

> It was our intention to present to the readers the history of our Congregation; to trace its early struggles and its steady growth from humble beginnings, to its splendid achievements. Unfortunately, the records of the Congregation were found to be incomplete. Little stress seems to have been laid on the historical value of these records. Therefore, a written history of the Congregation is impossible.

We trust that this volume is ample proof that a Congregational history is not impossible. Opportunity to write it is provided by the observance of Mount Zion's one hundredth anniversary.

One hundred years ago, Minnesota was still a Territory and St. Paul a town of few inhabitants. The growth of Mount Zion therefore mirrors in part the development of its environment. The institution, like its members, has been fashioned by time

and circumstance. Because a fuller description of the interrelation between the Jewish community and the metropolis must be left to another book on Minnesota Jewish history now in preparation, the story told here restricts itself to the story of the Congregation itself, and of the men and women who helped create it. Thus, this book is not concerned with the contributions which members of Mount Zion have made to the total community. These contributions were many; but they do not specifically fall within the purview of the present volume.

There are other limitations, beyond those imposed by space and an occasional paucity of sources.

One is the limited historical perspective which threatens our judgment when we deal with the immediate past.

Another is equally obvious. Since he is the Rabbi of the Congregation, the author is unable to separate history from personal remembrance. If his history is not to become preachment, he must needs restrict himself to little more than bare chronology. He does this with regret; for it means reducing an evaluation of devoted work by many people to simple statements of fact. However, as the Congregation passes into its next century, there will be other opportunities to record these events more adequately, aided by the sharper focus of the lens of time.

A third difficulty is that of choice. What is to be told, what left out? Who is to be mentioned, and who is not? There is no question but that the contribution of many faithful workers in the Congregation must go unrecorded if a selection is to be made. The author has tried to keep to the main stream of events and to record by name chiefly the prime movers. In this choice he has had the advice of a special committee, which was also charged with the pictorial selections for this book.

Moreover, while ignorance is no excuse, it must, at least in part, be pleaded here. There is probably a good deal of material which never came to hand and which might have found its way

into this book, if only the author had had access to it. He has used three basic sources:

First, there are the minutes of the Congregation and its auxiliaries; a large mass of Congregational papers and documents, reaching back to the early 1870's; and official city, county and state records.

Second, there are the newspapers, particularly the St. Paul papers, the informative issues of the *American Israelite* and of the *American Jewish World.*

Third, many members have been most helpful in supplying personal papers and invaluable oral information. Some of these men and women, alas, are now no longer among the living.

To all those who helped, the author owes a deep debt of gratitude, more especially to the following:

To the Minnesota Historical Society and its courteous and imaginative staff;

To the American Jewish Archives in Cincinnati and its Director, Dr. Jacob R. Marcus, for generous research and photostatic services;

To the Secretaries of the Congregation, Miss Donna Margette (who typed the manuscript and prepared the Index) and Miss Mabel Peterson, for their patient and faithful labors;

To members of the Temple's Historical Committee, for reading the manuscript and for their many helpful suggestions.

Above all to the Congregation itself, and to the Board, who as early as 1952 made plans for the compilation of this history, and who generously allowed the author the leisure to pursue these studies.

These lines are penned in view of green hills and of snow-covered Col de Pillon, in a house built in the 17th century; while most of the story was written during two months of travel in France, Israel, Italy and Switzerland. Wherever we were, Mount Zion was always close to us. In ancient lands, whose cities tell tales of thousands of years, a mere century appeared

at times but as a watch in the night — yet it always gained in new significance because history is alive in those lands, and because one is forever deeply impressed by the relevance of Jewish destiny.

W. G. P.
Gstaad, Switzerland
Erev Shovuos, 5716–1956

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MOUNT ZION

1856-1956

The First Hundred Years

"They that trust in the Lord
Are as Mount Zion, which cannot be moved,
But abideth forever."

PSALM 125:1

1 *Summit at Hamline . . . Form and Spirit*

"Founded 1856." These are the words on Mount Zion's cornerstone which greet worshipper and visitor. Now, three years after the stone was put in place, they testify to a span of one hundred years.

A first glance at the bold sweep of the building and its irregular outlines, at the austere towers, and another at the simplicity of glass, brick and wood of the interior, speak of today rather than of the past. Yet more informed contemplation reveals another aspect. The rich symbolism evident in design and execution tells of the past and of tradition. For this edifice is more than mere structure: it is the expression of living Judaism. It is the soul of a Congregation speaking through stone and matter. It is the language of form, of Reform.

There are the towers of Sanctuary and Chapel, "Point and Counterpoint" as they were called by their architect, Eric Mendelsohn. Mount Zion was his last work; in a way, it was his

The Sanctuary

Eternal Light (God illuminating the world) form a unit: man attempting to reach and know his Creator. The Chapel faces east, the traditional direction of Jewish worship.

The Sanctuary is approached through the foyer, at the west end of which lies the Temple Museum. A growing permanent collection and changing exhibits of articles of ritual, historic items and rare books fill its shelves.

Simplicity, coupled with rich symbolism, characterizes the Sanctuary proper. Twelve steps, reminiscent of the tribes and symbolizing the peoplehood of Israel, lead to the Ark. Half way up stands one of the most unusual Eternal Lights anywhere in the world. The flame burns on a simple altar worked in wood – "An Eternal Light shall be kindled upon the altar; it shall not go out." Above it, suspended from a thirty foot chain, is a metal sculpture portraying "world wheel" and sphere. The wheel is divided into fourfold repetitions of the Hebrew letter *Shin* (the first letter of Shaddai, "Almighty") which point in the four directions of the compass. Thus does God's presence reach to the ends of the universe. Below the wheel is the silvered sphere, our world, which in turn is lighted by the flame beneath. For only as man kindles a light that reaches toward God, is the world illumined and his own effort significantly reflected. The chain itself is wrought on the theme of "Seven." Thus, even as the Chapel speaks of the six days of creation, so the Sanctuary speaks of the seventh day, the Sabbath.

The single *Menorah* is fashioned in two metals into the form of three letters *Shin* reaching upward in sevenfold union. The lower pulpit has the same theme: six *Shins* woven into a *Magen David*, the modern symbol of the Jew.

This pulpit is used for reading the service and for sermons; the upper pulpit is for the reading of the Torah and for the Cantor. Below is the shelf for the candles and the Memorial Book. This shelf, like the upper pulpit, has special covers on Holy Days.

Central to the Sanctuary is the Ark wall. The Ark itself rests on the bas-relief of a traditional *Menorah*, as modern Judaism rests upon the old. The Ark doors are grilled in a succession of *Shins*; and surmounted by a crown – the *Keser Torah.* Then, rising to the heights of the Tower, the eye beholds the Ten Commandments. The first two words of each law are written in large, hand-carved wooden script, formed after a model of the fifth century. Here is the focal point of contemplation.

The choir sings, as the Psalmist has it, "out of the depths." By a unique arrangement which is both acoustically and esthetically satisfying, the choir room lies below the level of the Sanctuary, and is directly next to the pulpits.

For overflow congregations the back walls can be removed, and then foyer and social hall form one unit with the Temple itself. The hall, dedicated to the memory of Rabbi Harry Sterling Margolis, is the gathering place for all major cultural and social events. Here are also the Congregation's main stage and kitchen facilities.

The Milton P. Firestone Art Gallery runs parallel to the Sanctuary and connects the religious center with the educational facilities. It features loan exhibits; but it also has an increasing permanent collection of art.

Passing the gallery, the visitor looks eastward over the patio, used for the erection of the *Succoh* (during the Feast of Tabernacles), and for outdoor events. Turning east, he now reaches the Rabbi's study, the Temple's and the Educational Director's offices, and then he enters the school.

Here are nineteen rooms, a library of several thousand books, an activities room for arts and crafts, a kindergarten, and the Junior Auditorium used for school assemblies, Boy Scout meetings, and other smaller functions. It is a thoroughly modern school, whose efficiency is enhanced by its beauty.

"Founded 1856." The words are quickly read. Perhaps few pause to contemplate their full significance. Yet there is a century-span to which the cornerstone bears testimony.

How did it come to pass? What is the thread that runs from then to now? What we are and what we have today, we owe in large part to others. "Many gifts," says our Prayer Book, "have been laid in our cradles as our birthright."

This is the story of these gifts, and of the men and women who bequeathed them to us.

2 *Beginnings*

THE FOUNDING FATHERS of our Congregation were neither heroes nor visionaries. There is little in their personal histories or fortunes to excite our imagination. They were persons gifted with varying degrees of ability and persistence, who would probably be most surprised to learn that, one hundred years after they first assembled for prayer, they were the subject of the historian's pen. Had the Congregation which they founded disappeared in later years (as it almost did), their lives and records might never have become the center of our interest. Yet, because what they built one hundred years ago still stands, and stands so firmly because of its deep roots, they are important. They were the first to organize Jewish life in this part of the world.

These men and women were pioneers, first-comers in a rough-and-tumble world, with formidable obstacles of nature

in their path, and with Indian neighbors who on occasion became enemies. Cut off during the winter from all outside contact, they needed a strong dosage of self-confidence for their daily fare. Some of them were young and some were old; and the women were few, although amongst those who did come were some remarkable and sturdy ladies. They had to be, for early Minnesota was not a woman's land.

As we take a good long look at our founding fathers, the composite picture dissolves, and behind the names we begin to see individual men and women who were alive and who came here each with his hopes and dreams of building a new life. In the midst of the wilderness, they remembered that they were Jews, because they wanted to worship God in their accustomed ways. Mount Zion's early story is a story of pioneering life in Minnesota. All Jewish life in our state was to some degree shaped by it, and in turn, the community in which it grew was influenced by these Jewish citizens in its midst.

> ST. PAUL, MINNESOTA. The friends of Israel will be glad to hear, that our brethren of this Far West city have united in a Congregation, on the principles of Israel. Young as this city and territory are, yet it affords a home to the dispersed Sons of Israel; far away as our brethren there are, they forget not the religion of their fathers.

Thus reads the first notice advising the world of the existence of an organized Jewish community in St. Paul. Isaac M. Wise printed it in his *American Israelite* down in Cincinnati. The date: July 4, 1856. Since at least a month must have elapsed between the writing of the letter and its printing — the packet boats had uncertain schedules, and letters were often carried by travelers as a personal favor to the sender — the actual founding of Mount Zion may be placed in the spring of that year.

The correspondent was accurate in his description of St. Paul and Minnesota. Both were young settlements, so young that

they were just beginning their first period of real growth and were not yet old enough to have their first railroad, their first bank or their first depression.

Ten years earlier, in 1846, St. Paul had counted only thirty families. The predominant language was French. The first great wave of immigration came with the opening of a land office on the St. Croix, in 1848; but with winter, all traffic stopped. Boats were icebound, and only an occasional overland sled or stage brought mail and news to this latest outpost of civilization. Americans elected a President in November, but news of the result did not reach St. Paul until January. Then with spring came the first packet boat, laden with fresh food and fresh immigrants – "immigrants", although most of the settlers were either American-born or had lived in other parts of the country. Over one thousand arrived during the next few weeks. Amongst them were the first permanent Jewish settlers.

This is an important fact to keep in mind. The earliest Jewish arrivals in North America (in 1654) had come some thirty years after the original settlements had been established, and they therefore encountered rigid community patterns which were hard to change or break. But in Minnesota things were different. Here the Jews came with the first wave of settlement. They themselves helped to establish a pattern of which they became an integral part from the beginning.

In the spring of 1849 a visitor counted all the buildings in St. Paul, including shanties and half-built barns, which came to a total of 142. Of these a few only were more than six months old. But now there were a schoolhouse, one church, three hotels, a billiard and bowling saloon and offices for no fewer than twelve lawyers and five doctors, although there was not a single brick or stone building in town. The stores still bore the sign *Ici on parle Français*, and there was only a trickle of Germans and Scandinavians.

Frontier informality prevailed. "Why will the people of St. Paul take their dogs with them to church . . . ?" complained

a newspaper. St. Paul wanted young ladies, "old enough to be mothers, but not too old." Amelia Ullmann belonged in this category. In her memoirs she tells of the dangers in reaching St. Paul during the winter; the difficulties of procuring the simplest comforts of life; the dullness of food rations, and the hardiness of her fellow townsmen. "The melting snows of Spring often solved the mystery of a sudden disappearance in the dead of winter by disclosing a team and driver caught in the cold embraces of a snow drift and left there to perish."

Amelia had come to join her husband and become part of that small group of hardy Jewish men and women who now numbered enough souls to think of organizing into a congregation.

Who were these founders? We know a little about some of them.

Henry Cali (or Cole, we are not sure which name he preferred, since he evidently used both) was later to be Mount Zion's first President. In 1856 he was thirty-six years old; his wife, Fannie, was twenty-eight. Both had been born in Prussia; they had come to New York and there they had had their first child. They then settled in Illinois, returned briefly to the East and afterwards went pioneering once more, this time to Minnesota. Cali opened a clothing store in St. Paul. He must have been an active and energetic man to become the leader of his fellow Jewish pioneers. But he ran into bad luck, for when the great depression of 1857 struck, and fifty percent of all St. Paulites left for other climes, Cali also packed up and tried his fortunes elsewhere. In Mount Zion's history he shines briefly, and then is gone.

Jacob Newman was one of the few older men in town. He was seventy and was in charge of a clothing establishment as well as of a young family. There was Fannie, aged eighteen—who may have been his ward, his daughter or daughter-in-law—and a baby, one year old, born in Virginia.

Most of the Jews were in the clothing business, except for the Ullmanns and their young boarders Isidor, Benjamin and Emanuel Rose, who were engaged in the liquor trade. Almost all the Jews were born in Germany, but few or none had come directly here from the old country; they had followed trade and tried their fortunes in other states before reaching St. Paul.

Thus the Ansels had reached Minnesota by way of Kentucky, Missouri and Illinois, where their children had been born. Joseph Ullmann, who was soon to forsake the liquor trade for the fur business and, with Isidor Rose, to establish a world-wide enterprise, with its branches in New York, London and Leipzig, had come from French Alsace and found his way to St. Paul via New York, Havana, New Orleans, Louisville and St. Louis. The Marks brothers (Morris Marks Clothing below Robert on Third Street; and Henry's People's Clothing Store between Cedar and Minnesota on Third) had stayed for some time in New York, as had the Elias Lowitz family, whose head proudly listed himself as "naturalized." Only the Roses, all unmarried, had come directly from Bavaria.

Other important families included that of the two Julius Mendelsons, senior and junior. The older was fifty-six; the younger was thirty-eight and was married to a twenty-two year old girl from Germany. Both were partners in Fuller and Mendelson, a drygoods and clothing store on Robert and Fifth. The Hirsch Heimans (at times, they spelled it Hyman) came from Prussia and had married young; three of their children were born in the old country. The fourth arrived in New York; and numbers five to eight were born in Pennsylvania. David Lowitz manufactured cigars, was thirty-nine, and had married a New York girl. Another Jacob Newman, this one but thirty-two years old, arrived from Hungary, and his daughter was perhaps the first Jewish girl born in the Territory. The year was 1856.

3 *Birthpangs*

They were a good, hardy crew. They had come up from small beginnings, worked hard, and had their little stake in the community. They enjoyed the years of the great boom; every month new settlers arrived by the thousands, and what was lacking in physical comfort, was made up by the promise of great things to come. They planted their roots; and when they did this, they were drawn together in the faith of their fathers. They came as individual pioneers, but when they settled and resolved to stay, they remembered their Jewishness. Thus they gathered and founded Mount Zion.

Six weeks after the first notice, late in August of 1856, the *American Israelite* printed another item about St. Paul. This one was more specific.

> ST. PAUL, MINNESOTA TERRITORY. There are but eight Jewish families and some young men of our persuasion in this new city in the Far West. Still they organized a Congregation, and elected

a Hazan (Cantor), Mr. Lion of Cleveland, who receives an annual salary of $400. The name of the congregation is Mount Sinai Hebrew Association of St. Paul.

Mr. Greenwald, secretary of the new Association, was slightly inaccurate on several counts. There were more Jews than this in town, although only a portion evidently chose to become founders. Furthermore, it was not "Mount Sinai," but "Mount Zion." But misspelling of personal and other names was quite a common occurrence.

The first functionary of the group was a man in his early forties. He was Kalmon Lion, who had come from Koblenz in Germany and had first settled in Cleveland where he had been engaged by a congregation. There, two of his three children were born to him and his wife Dina. In later years the Lions moved temporarily to Plattsburg, N. Y., but returned finally to St. Paul. Both are buried in the Congregational cemetery.

In the fall of 1856 the Association had purchased a burial ground, toward which each of the members contributed $50.00 – a considerable sum for that time. A notice in Isaac Leeser's *Occident*, published in December at Philadelphia, tells us that Mr. Lion was also the Association's *Shochet* (ritual butcher). Thus, with religious services, kosher meat and a cemetery provided for, organized Jewish life in Minnesota was well under way. A Jewish paper in Paris copied the news. St. Paul was definitely on the map of Jewish life.

In fact, they were ready for the next big step. The Association was to obtain a special charter from the Territorial legislature. But to apply they had to certify a slate of officers. Henry Cali had been elected President, and one of the two Julius Mendelsons, Vice President and Treasurer, but the choice did not please all the members. A violent quarrel ensued. When Mr. Lion, the *Hazan* and *Shochet* of the infant Congregation, resigned, the split was complete. The secessionists, who included the only qualified personnel but who were lacking the cemetery,

caucused and chose a time-honored, but somewhat unrealistic, way out: they founded another congregation. With a surpassing lack of humor or sense of self-righteousness they called themselves Congregation *Ahabath Achim*, i.e., Love of Brothers, and began steps to incorporate.

On January 19, 1857, William Pitt Murray introduced as No. 16 in the eighth session of the Territorial legislature "A Bill to incorporate the Mount Zion Hebrew Association." The incorporators were Cali, Mendelson, and Greenwald, all officers; and Henry Marks, S. Josephs and S. E. Beckert (also written Becket or Pickart).

Three weeks later, on February 10, *Ahabath Achim* also appeared on the legislative docket. Mr. Beckert meanwhile had switched his allegiance and signed this document also. In fact, there is good reason to suppose that he was the leading figure in the split, for he soon took the helm of the newly formed group. Perhaps the period of the secession was sometime between January 19 and February 10. At any rate, the rift left Mount Zion very few members indeed, but evidently these few were determined to see their project through. Their bill had already passed the House in January; it was approved by the Council (the upper chamber) on February 12; and two weeks later, on February 26, Governor Willis A. Gorman signed the bill, and the Charter of Mount Zion became law.

For some reason, *Ahabath Achim* did not pursue incorporation procedures at this time. Perhaps its bill had been introduced too late, or the calendar was too crowded. However, while it never received a charter, it was eventually incorporated, after considerable delay, in the winter of 1859, just two years after the split.

Meanwhile, in the summer of 1857 the failure of the Ohio Life Insurance and Trust Company precipitated a nationwide depression. In St. Paul, everything collapsed, credit disappeared, and nearly everyone found himself suddenly impoverished. Immigration stopped, then reversed itself; soon it turned

into flight, as fully half the population moved away. The panic left the two congregations in poor financial circumstances. They could ill afford to stay apart; but their quarrel had spilled over into the national Jewish press, and feelings were too deeply hurt to allow for early reconciliation.

Newspaper controversies in mid-century America were often wild, exaggerated, and uninhibited by libel laws, and though readers loved them, they discounted their contents a good deal. For several issues running, in the *American Israelite*, the contestants called each other names – "office seekers," "not capable," said the one; "Polish," cried the other – the epithet evidently a devastating weapon with which the Bavarians lambasted the Prussians.

By all counts, the secessionists had the edge. They had twenty-four members to Mount Zion's eight; they had the *Hazan*; and they had in their ranks such energetic men as Joseph Ullmann and Isidor Rose. Their leaders were S. E. Beckert, President; A. Maper (or Mayer), Vice President; H. Hirs(h)berg, Secretary; and Treasurer Ullmann. There were three trustees, F. Becker, A. Blum, and M. (or B.) Gundelfinger; and the rest of the roster was as follows:

Kalmon Lion, M. L. Salomon, W. Schreiber, I. Rose, S. Adler, S. Schuster, H. Rose, A. Arnheimer, S. Becker, G. Hirshler, M. Rice, E. and B. Rose, Sam Ettlinger, Isaac Ansel and his son, and Simon Jacoby.

They had $340.00 for a capital fund, and were hoping to build a synagogue within a year. Over at Mount Zion, A. Greenwald had given way to Morris Marks, the clothier, who had taken over his place as Secretary; Elias Lowitz, Henry Marks and Hirsch Heiman were trustees, and Jacob Newman and L. Philips were the only ones listed as plain "members." That was all there was to Mount Zion in the early spring of 1857. On both sides of the split they were young, full of energy, hot-headed and venturesome. Except for Mendelson Sr., and the older Newman who was seventy, and for Lowitz and Lion who were

in their forties, most of the Jews were in their early thirties or even in their twenties. Benjamin Rose was twenty, Emanuel twenty-three, and Isidor, twenty-four; Ferdinand Becker was twenty-six, and Solomon, twenty-three. Eventually time and circumstance united them all; but misfortune, tragedy and war were destined to be components of the story.

First had come the great depression. Negotiations between the two groups were taken up and progress was reported; but as soon as economic conditions improved slightly, nothing happened further. The actual chartering of *Ahabath Achim* merely confirmed the separation.

Then death played its part. In August, 1859, the Ullmanns lost a child and had to go to Mount Zion for its burial.

A few days later, M. L. Salomon, another stalwart of the opposition, applied to have his wife re-interred from a public burial ground in the Association's cemetery. The Ullmann precedent gave him courage. But unlike Ullmann he did not have even ten dollars to defray the cost. Times were very hard. However, as the men at Mount Zion relented and were charitable, Salomon's request was granted.

It thus turned out that the possession of the cemetery was Mount Zion's greatest asset. Wherever Jews died in Minnesota, they were conveyed to the only hallowed ground. Some of the old tombstones tell the story of early settlers in other communities.

The land was located on the south side of Erastus and Sylvan Streets. Erastus (now called Front) was the northern boundary of what is now Oakland cemetery. As late as 1874 Sylvan was the western end of Oakland, and was the extension of Jackson Street. The Jewish burial ground was therefore at what today would be a corner of Jackson and Front. It served until 1889, when transfers were made to the present property on Payne and Larpenteur.

The cemetery was not only an asset, it was also a problem. Many a meeting of the Association was concerned with its fence

and lock. Once the wooden fence caught fire. A committee was appointed "to prevent the fence to take fire from the prairies." Sylvan and Erastus were really at the edge of nowhere.

Mount Zion had yet another asset; and the historian is truly appreciative of it. It had, from the beginning, a good sense of history. What we know of *Ahabath Achim* is only by inference, and if it kept records, these were lost. But Mount Zion kept records soon after its incorporation and, what is more important, preserved them. Except for a brief period in the 60's and again in the 90's the minutes are intact and provide us with a major source of information. Interestingly, they were, from the beginning, kept in English. The English was often poor and the spelling imaginative, all depending on who the Honorable Secretary was. The first entry, dated May 17, 1857, reads as follows:

> At a special Meating Called by the Presidend it was moved & second to thake the Room of I. Tronstad * at $100 p. year. Payable monthly in advance.

Members each paid $1.00 a month to defray expenses. Since there were only eight members, this was close reckoning; but immigration was just beginning to boom, and the crash was still two months in the future. These eight founders even included delinquent payers, less than one year after the founding!

> Moved & Carried that the Sc. give Notice in a St. Paul Paper for the Members to Pay their dues within 30 days from June the first otherwise they will be Expelt.

Mr. L. Philipps signed this in a flowing hand. He had taken over the duties of recorder from Morris Marks.

In June, the first election of the new corporation was held. Cali, now generally called Cole, was confirmed as President, and Julius Mendelson was second in command.

Then came the crash, and money was hard to get. Even some

* This was Mr. Frystadt, who leased the Congregation a second-story room on Robert, between Third and Fourth.

of the trusted members simply could not pay their $1.00 dues per month. In October, therefore, the application for membership of S. Myers, a substantial citizen, was welcome indeed, yet the members had both pride and principle. It was customary that an application must be laid over to a future meeting, and laid over it was, until December, when Mr. Myers was duly accepted. To be sure, the new member was an initial expense to the older ones, who agreed to pay five dollars each towards a mutual fund upon his entry. The money was hard to collect, however, and public notice of arrears was given to the newspapers. This was common practice at the time, and did not carry the opprobrium of later days.

With Kalmon Lion still in the other camp, the engagement, if not of a *Hazan*, then at least of a *Shochet*, became pressing. Mount Zion advertised for a *Shochet* and *Mohel* (circumciser), and promised to pay him $300.00 per year, plus fees for every circumcision of children of members and non-members. Alas, the only applicant demanded $440.00, and this the members were unable to afford!

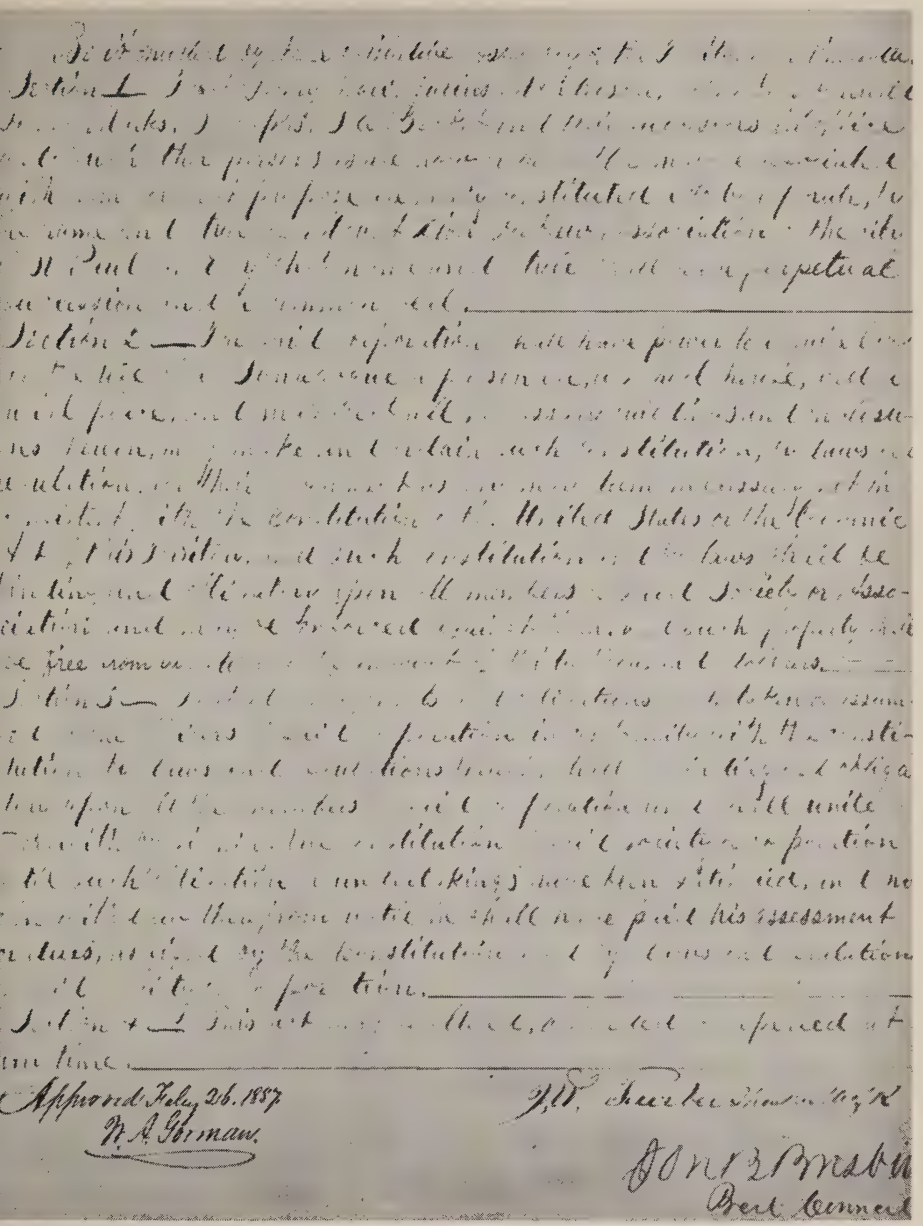
Meanwhile, Henry Cole left the city during the panic, and the eight members assembled to elect a successor in the chair. The first ballot produced a tie; in the run-off Mr. Lowitz * emerged victorious. A copy of the charter was procured, a seal was obtained, and by-laws were ordered to be drawn up. Yet things were far from going well. As the depression hung on, the only new members in 1858 were B. Philipps and S. Blasco; and, in 1859, Abraham Koritowsky * who with his wife had come from Prussia. He had gone into the clothing business and soon was reported to own $2,000.00.

Hopefully, the Congregation raised admission fees for new members, but there were no applicants. For three long years, the small group did as best they could; they simply existed,

* The minutes give his initial as A., but more likely it was E., for Elias.

* Also spelled Kurotovsky, Koratowsky, Korotowsky.

held occasional services, and had no business meetings. Mendelson must have tried hard to keep the Congregation going at all. Moreover, while conditions in general were looking up, war clouds were gathering on the horizon. The papers told of the firing on Fort Sumter, and soon the first Minnesota volunteers were leaving for the South. It was an exciting time, and it was also a time of decision for the small Jewish community of St. Paul.



Charter, Incorporating Mount Zion Under the Laws of the Minnesota Territory, February 26, 1857

Kalmon Lion

Dina Lion

Founders

Minnesota Historical Society

Joseph Ullmann

Amelia Ullmann

Founders

4 *From Association to Congregation*

WHAT TIME, DEPRESSION and personal tragedy had not been able to achieve, the common cause of war finally accomplished. *Ahabath Achim* had not flourished. Its financial mainstay, Joseph Ullmann, had removed the headquarters of his expanding business to Chicago.* Cole and Beckert, the heads of the two original factions, no longer lived in St. Paul. Many Jews had grown poor in the depression; and everyone now had to face the national emergency. Mount Zion possessed the only tangible asset of either group — a burial ground — and it was inevitable that sooner or later the two groups would reunite.

All that was needed was a spark. This finally came in the fall of 1862, the second year of the war, when Isaac N. Cardozo

* Though their business remained a landmark in St. Paul, the Ullmanns, husband and wife, never lived here again. But their interest in the Congregation remained constant. As late as 1887, Mrs. Ullman sent a Torah scroll and pulpit cover to the Temple. She was then living in Leipzig, Germany.

joined Mount Zion. With him came the first returners from *Ahabath Achim*; and soon all were back in the fold. In time *Ahabath Achim* went out of existence.

Cardozo was a man of stature and attainment, one whose presence bespoke prestige. He was forty-two; had been born of an old colonial family, whose ancestors had come to Georgia with Oglethorpe in the 1730's; had gone to Philadelphia and was there admitted to the bar. After a trek to South America, and then to San Francisco during the gold rush, he returned East and married, but pioneered again, and this time came to Minnesota. He arrived in St. Paul in 1857, just when statehood was being attained, and soon thereafter he was appointed Deputy to the U. S. District Judge, an office which he was the first to hold and which he held until the time of his death in 1887. The title of "Commissioner" went with it, but generally Cardozo was known as "Judge."

Whether Judge Cardozo had previously taken any interest in Jewish affairs is unknown, but when in 1862 he decided to join the small band of Mount Zion members, he brought them new life and hope. He was elected and immediately made Secretary. Even more important, he brought three new members with him; two former mainstays of *Ahabath Achim*, Blum and Lion, and a newcomer by the name of M. Appel. The members agreed to make donations from $25.00 to $50.00 each, and the little ship was again afloat.

At the same meeting it was decided to engage a Mr. E. Marcuson, available as teacher, *Shochet*, *Mohel* and *Hazan* – a large order, especially for a mere $300.00 per annum. There were now children old enough to be taught. A school committee was therefore appointed and a proper room was rented for the winter. It was Columbus Day, 1862; and, aware of the turn of events, the group now called itself a Congregation, instead of merely an Association.

The spiritual foundations upon which the fledgling Congrega-

tion rested were strictly traditional. The first functionaries were engaged primarily as men familiar with the laws of ritual slaughtering. As families came along and grew, circumcision and Hebrew teaching were added to the required arts. Marcuson was listed in the 1863 City Directory as *Reverend E. Marcusan, Rabbi* of *Mount Zion Synagogue*, although the synagogue consisted merely of a room on Robert, between Third and Fourth Streets. He boarded with Kalmon Lion, Mount Zion's first paid functionary, and doubtless received additional instruction and advice from him. He organized Hebrew classes, and his school was duly listed with the other schools in town.

Since there were still a few *Ahabath Achim* die-hards left, and since then as always there was a group of unaffiliated Jews, Mr. Marcuson was allowed to render his services to outsiders only by permission of Mount Zion.

The preferred seats, in the prayer room, in accordance with Jewish custom, were those facing Jerusalem, on the *Mizrach* (east side); the purchase of *Matzos* for Passover was an important problem looked after by a special committee; and services were held on all important Holy Days, or as often as a *minyan* (the minimum group of ten men) could be procured. Of course, not all Jews in town, not even those in the Congregation, were observant of all traditions. Mrs. Ullman even notes that bacon was eaten when, during the long winter, nothing else was available; but generally, the laws of *Kashruth* (dietary laws) were respected.

The *American Israelite*, published by reformer Isaac M. Wise in Cincinnati, began to gain circulation; but the more traditional *Occident* was also read. Even Mayor J. E. Warren was a subscriber to it.

Early in 1858 the Congregation was confronted with its first major ritual problem. An application was received from a man who was married to a non-Jewish woman. Not knowing what to do, the members chose the way of old custom: to inquire of

a learned man. But, aware of different approaches to Jewish tradition, they consulted one traditionalist and one reformer. From New York, Orthodox Dr. Raphall answered specifically:

> In reply to your inquiry I beg to say that no congregation will receive as a member or admit to the *sefer* (reading of the law) for any *davar she-bikdushah* (sacred act), a man who is married to a non-Israelite. His having children or not makes no difference. As to observing the covenant of Abraham, by having the children circumcised, is not enough. Before they can be recognized as Israelites they, like all other *gerim* (proselytes), must undergo *tevilah* (immersion, ritual bath). So must the girls.

However, Isaac M. Wise, no less specific, gave an opposite opinion:

> Our codes contain no law providing to exclude one from *kahal* (the congregation) or forbid him to be called to the *sefer* on account of his marriage connections except the cases of *ervah* (incest) as specified in Leviticus, Chapter 18, which please read.

The responsa were filed without comment, and we do not know which opinion was favored.

5 *The Pillars*

No entries appear in the minute book from 1862 to 1869. This gave rise to the erroneous impression (which has also found its way into print) that for seven years the Congregation was inactive, but as we know from other sources, the contrary was true. Perhaps, with a salaried official to take care of things, lay interest, as often happens, lagged somewhat. Also, there were deaths and removals from the city.*

But activities continued and plans went ahead. Early in 1864, even though Mr. Marcuson had left, a St. Paul newspaper was reporting:

> The Jewish congregation of the city design to erect a Synagogue during the present year. They are now trying to procure a suitable lot, and will receive proposals for the same from anyone wishing to sell.

* A number of men served in the Civil War, amongst them Benjamin H. Plechner, Joseph H. Smith and Bernhard Neuman, but their membership in the Congregation dates from post-war years.

Although $2,000.000 were now in the capital fund, the members did not feel quite ready for the big step. A new room was rented at 100 Third Street and served for several years. It required sturdy members: it was on the third floor, and, in 1866, served sixty-four men, women and children. People referred to the group by various names; sometimes it was even known as an "Israelitish Association." At High Holy Day time the next year, the *St. Paul Pioneer* reported:

> Tomorrow the Jewish new year commences, a festivity called in Hebrew the Rosh Hashana. It will be observed by the Jewish congregation here in an appropriate manner.

The Congregation was struggling to make progress. A long stride forward was made in October 1869, when at a single meeting the last remaining members of the former opposition were absorbed. Nine men were admitted to membership, some of whom were to be among the leaders of the community for the next thirty years.

One of these was Isidor Rose, who had been with the original Mount Zion and then with *Ahabath Achim* from the beginning. He was born October 9, 1832, in Germany, came to New Orleans in 1850, and had arrived in St. Paul in 1854. He entered the Joseph Ullmann Fur House and from 1866 on managed the home office in St. Paul of what was later described as "probably the leading enterprise of this character in the world." He had married Nannie S. Levi, a union which produced three sons, Albert N., Isaac E. and Nathan. When he died in 1915 at the age of eighty-two, he could look back upon a career of significant service to the community and especially to his Congregation, whose presidency he had several times assumed.

The other newcomer to the Temple was Solomon Bergman who turned out to be a man of signal consequence. He was born December 2, 1830, in Olnhausen in southwestern Germany. He arrived in America when he was seventeen, and, a year later, went to Cleveland, and there entered the clothing business as

a partner in the firm of Wagerman Bros. and Bergman. After his marriage to Julia Schlesinger, Bergman traveled abroad and, on his return at the close of the Civil War, settled in St. Paul. He came here because he suffered from chronic laryngitis; and the climate, as well as the fur trade, were thought to have remedial qualities. He first associated himself with Isidor Rose, and then established his own fur and hide business. Many a letter now in the Temple archives was written on his firm's stationery in behalf of congregational affairs. From the day of his affiliation in 1869, Mount Zion became the center of his activities; and there were few men who, during its one hundred years, served it as faithfully, persistently, and energetically as he.

In 1869 Jacob Newman was elected President, but at the next election Solomon Bergman's name appears as President and that of Isidor Rose as Vice President. For more than a generation thereafter, much that was achieved was owing to these two men. Rose was twice in the President's chair; and on six occasions, for various lengths of time, the honor was conferred on Bergman. His sixth presidential term began in April 1895. That summer, death came suddenly to him on a downtown street. Mount Zion had lost a leader of unusual capacity and loyalty.

There were others in that October '69 group of men who were to become substantial citizens and leaders of the Temple: Joseph Bergfelt, Benjamin Rose, Levi Lovenstein, Alex Sternberg, Nathan Bernheim and Z. Weiss. A few months later, two more men joined. Their leadership was felt at once. They were Joseph Abeles and Julius Austrian.

Abeles (or Ables) had just moved to St. Paul from up-state New York because of his health. Minnesota was widely famed for its salubrious climate (an Italian Jewish newspaper of the time reported that an 85-year-old woman of St. Paul had given birth to a healthy baby!). Abeles was not quite forty years old when he arrived with his wife and small children. Entering the clothing business, he soon exhibited remarkable talents for

community work. Within a year he became President of the Congregation and saw it occupy its first house of worship. But as suddenly as his star had risen, it darkened again: he died a young man, in March, 1872. His family apparently then moved away, and all trace of them has been lost.

Julius Austrian was perhaps one of the most colorful figures not merely in the history of the Congregation but in the larger Minnesota community as well. His wife, the former Hannah Leopold (in Germany, the name had been Freudenthaler), at once became an undisputed leader among the Jewish women. The couple had married in 1849 and were among the first white settlers at La Pointe and at Fond du Lac, Wisconsin. Others of the family joined them later. High Holy day services are recorded at Fond du Lac as early as 1855. Austrian laid claim to mineral rights and lands in what later became part of Duluth. In 1851 he once made the trek south to St. Paul in the dead of the winter – from Lake Superior via the Falls of the St. Croix – and arrived in St. Paul with two dog trains and several hundred pounds of freight. The *Minnesota Pioneer* duly reported that this "excited much curiosity in our town." The Austrians and Leopolds, who may be reckoned as among the earliest pioneers of the region, later had stores in a number of Michigan towns; and when Julius and Hannah moved to St. Paul, their reputation had preceded them. But unlike his wife, Julius Austrian preferred the quiet, behind-the-scenes type of leadership. When funds were low, he would make up the deficit; and at least on one occasion, so the minute book records, he guaranteed the Rabbi's salary. He wrote a fine hand, both in English and in Hebrew, as is attested by the cemetery records which he kept for many years.

With men like Bergman, Abeles, Rose and Austrian in the ascendant, things now went well with Mount Zion. But the scale of operation was still very modest. The installation of stove, zinc and pipe for the prayer room was a major problem. A new *Shochet* was finally engaged – one Mr. H. Cahn. The first

out-of-town member applied—M. Marx from Hastings; and attendance at monthly Congregational meetings was assured by penalizing absentees fifty cents. The room over Sheehy's store was no longer found suitable, and another was obtained.

Meanwhile, plans went ahead for the building of the synagogue. Property was acquired at the southwest corner of Tenth and Minnesota Streets from a Mr. Jacob Mainzer. In September, a bid was received from H. Eshel, and even though it was considerably more than had been anticipated and did not include any steeple, the Congregation proceeded and accepted it. The calendar read September 4, 1870.

6 *Stirrings of Reform*

A SPECIAL MEETING was called to sell pews. Twelve men raised $450.00, but another $300.00 was needed and obtained through a mortgage loan (some have thought that ten per cent per annum was charged for this; but we cannot be sure). Insurance was placed—and shortly shifted to another company: there were some doubts as to the soundness of the original insurer, and people still remembered the 1857 catastrophe.

The building was a modest frame house which yet visibly represented the progress which the pioneers had made. Proper preparations were made for its dedication. Rabbi E. Eppstein of Milwaukee was invited to officiate; but since the synagogue was very small, no outsiders were invited, except one reporter from the *St. Paul Daily Press.*

The dedication began on Friday evening, January 12, 1871 (three months had sufficed for building and furnishing); but the main service was held on Saturday morning. All members

closed their places of business and were present. There was no choir and no musical instrument. The voices of the members proudly carried the old tunes; they sang heartily and happily. It was a solemn moment for them. Rabbi Eppstein preached on the survival values of Judaism—and he preached in both English and German, so that all could understand. "Dedication of New Hebrew Synagogue," the St. Paul press reported; and even the *Minneapolis Tribune* took notice.

The dedication service was probably Cahn's last appearance as officiating *Hazan*; a new one, A. Appelbaum, was next engaged, at a salary of $600.00. Extra funds came to him because he was also the ritual butcher; and he slaughtered for non-members, provided they paid a stipulated fee to the Congregation. In fact, being able to buy kosher meat turned out to be a major incentive, at least for some, to belong at all. Conversely, the threatened withdrawal of butcher privileges was a powerful means of enforcing financial support. Thus, non-members were taxed two dollars a month if they patronized Mr. Applebaum; and this made them *de facto* members and also entitled them to seats in the synagogue for their whole family. Said the By-Laws:

> Any Israelite who will not submit to the above conditions, and should he be in arrears for more payment of said dues for over three months, shall not be entitled to receive kosher meat, nor to a seat in our synagogue or the *Shechito* (ritual butchering), and the *Shechito* Committee shall forbid our butcher to supply him, or them with Kosher Meat.

To all appearances, Mount Zion was a traditional, orthodox synagogue, even though there is doubt that men and women ever sat apart. *Kashruth* (dietary laws) was a major concern of the Congregation; there was a traditional Hebrew School, which the *Hazan-Shochet* instructed in the old *Heder* (European Hebrew school) style; and the regular prayerbook was followed.

Now, however, in a new synagogue giving assurance of continuity, the first stirrings of change could be felt. The first sig-

nificant departure from practice had in fact been made the year before. During the summer months Friday evening services were fixed for 6:00 P.M., rather than at sundown. Now, two members were asked to confer with the *Hazan* "to work up what *Minhag* (order or custom, especially of prayer) should be performed" during the holy days.

In the fall, another change was made: the services were slightly shortened by calling only four (rather than the traditional seven or eight) to the reading of the Torah. The reading of the total *Sedra* (weekly Torah portion) was not affected by this ruling – it was to be read in full – and the President could, if he desired, call more men to the Torah. He and the Vice President sat on either side of the Ark and in order to avoid confusion and jealousy these two also took out the Torah (*hagba'ah* and *g'lilah*).

Reform at Mount Zion began with these mild and minor changes. Thus, it fell into the pattern of most congregations: in the beginning, change did not affect philosophy, but was directed toward certain aspects of the synagogue liturgy. In these matters the members took authority into their own hands. They faced unusual conditions in the frontier town. The nearest congregation was over 350 miles away, and they made their own slight adjustments where they thought they were needed. Nothing radical was attempted. If there were more extreme reformers in the group they were satisfied with the genuine process of democratic decision and slow evolution. They did not want another split.

More and more members subscribed to Isaac M. Wise's *American Israelite*, and were thus exposed to liberal thinking. But the greatest step forward came late in 1871, when the resignation of the *Hazan* confronted the Congregation with the necessity of engaging another functionary.

Many new members had joined during the year. $1,200.00 could now be offered; and the Board therefore looked for a "married man and well-recommended." It became apparent that

for this amount a qualified Rabbi could be obtained, yet a *Shochet* was still a necessity. Mr. Austrian came to the rescue. He guaranteed any deficiency in the budget and pressed the Board into doing the unprecedented — the engagement of both a Rabbi and a *Shochet* at the same time. A Mr. Braun was employed to do the slaughtering, and Dr. Leopold Wintner was elected the first Rabbi of Mount Zion for a term of one year — "to act as Preacher, Teacher and *Chason* in Hebrew and German, and Teach at least three times a Week and at least two hours a Day."

This move had not originally been so planned, but once the members had met the Rabbi, they engaged him on the spot. It was December, 1871.

7 *Saint Paul's First Rabbi*

Rabbi Wintner's willingness to serve Mount Zion was a stroke of enormous good fortune for the Congregation. The Rabbi was a man in the fullness of his strength. He had a splendid education and considerable experience. Born in Köztvelyes, Hungary, in 1836, he was the son of the well-known Talmudic scholar, Pinchas Wintner. He had been educated at various Talmudical colleges in Hungary; had gone to the University of Vienna where he obtained a degree, and then to Tübingen, Germany, where he received his Ph.D. in 1863. Dr. Albert Schmiedl of Vienna had conferred the rabbinical diploma on him; and shortly thereafter he left for America. He came to Mount Zion after having served in Mobile, Alabama; Louisville, Kentucky; and Jackson, Mississippi. After leaving St. Paul, he later became Rabbi of Beth El in Detroit, studied again in Europe, and then, for many years, served Beth Elohim in Brooklyn. He was the author of a learned treatise on Bible and Talmud; and both

he and his Viennese wife brought much to their first Northern pulpit. Above all, he possessed a liberal spirit; and real Reform at Mount Zion, however halting, began with Wintner. When later the Central Conference of American Rabbis was organized, he became one of its early members and staunch supporters.

St. Paul soon took notice of the new preacher who, it became evident, was keenly aware of political and economic, as well as religious problems. Just then, Christian zealots were trying to push through a constitutional amendment establishing Christianity as the American religion. Wintner was the first of many Mount Zion Rabbis to come, to urge "everyone, of whatever nationality to work against this effort to destroy civil and religious freedom in this country . . ." Several of his sermons were printed. From them emerges a bold, intelligent spirit. The *St. Paul Pioneer* printed the full text of his Purim sermon, in which he attacked the Hamans of America.

> They emerge from their hiding place from time to time in different shapes and colors as politicians, pietists, heads of churches, narrow minded ministers, missionaries and other hired personages.

He excoriated those who wanted "to put God into the Constitution," and the revivalists who wanted to "save the Jews." His discourse had a typical 19th century ending: Queen Esther was none but Queen Civilization who would preserve the Constitution and the Jews.

The first thing Wintner did was to organize a religious school on a more modern level. A committee was appointed to counsel on hours, curriculum and text books, and to examine the school every week. The Ladies Hebrew Benevolent Society (soon known as the L.H.B.S.) which had just been organized, on November 12, 1871, now swung into action. During the summer, the women asked permission to place an organ in the synagogue for use during Confirmation. This was the first mention in the minutes of this instrument and also of Confirmation. After lengthy discussion, the offer was accepted, and, in fact, the women do-

nated the organ – a Melodeon – for permanent use. The innovation was a great success. Wrote the President to the Society:

> . . . I return to you Ladies our heartfelt thanks for your liberality. We trust that the interest the Daughters of Israel of this City have taken always for the welfare of our young Congregation will be fruitful of much good, and make in course of time our Congregation a Model of a Jewish Congregation in the land.

The next step shortly followed. In the winter the adoption of a new prayerbook was considered, and on April 6, 1872, the Congregation joined the camp of the reformers by abandoning the traditional *Siddur* (prayerbook) and introducing Isaac M. Wise's *Minhag America* – the first version of what later became the *Union Prayer Book.*

Rabbi Wintner, in a little over a year's time, had exerted a powerful influence on the Congregation and had guided it decisively toward the liberal camp. To be sure, his constituents were receptive to new ideas. Their desire to integrate themselves with the life of America led them to seek religious expressions which would speak the old words with the accent of the new land. Yet, their further progress toward Reform was not precipitous. It was a slow, organic development. In the early seventies there was no particular urgency to it.

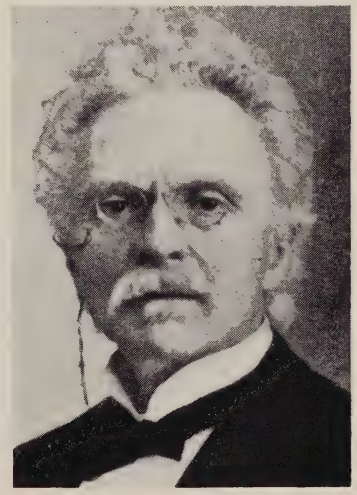
Here was a fighting type of Judaism. Its adherents were intensely proud of their ancient heritage, ready to defend it vocally and unashamed. Wintner fitted well into this picture; and the Congregation seemed bound for vigorous internal growth. But early in 1873 the Rabbi resigned, and left in May; much to the keen regret of his flock, who recognized in him

> . . . a true and zealous laborer in the field of Judaism, who enthusiastically defends our holy cause . . . a man worthy of his profession, who openly and conscientiously proclaimed the true doctrine of Judaism.

This notice was published in the *Israelite* for all to read. Mount Zion's first Rabbi had made a profound impression. In the pulpit

First Temple, Tenth and Minnesota Streets

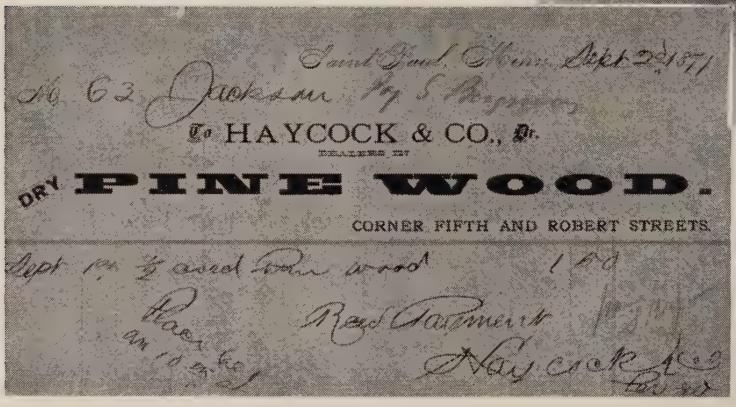
Solomon Bergman
President 1870, 1874, 1876–80, 1884–85, 1889, 1894–95



Leopold Wintner
Rabbi 1871–73

Benjamin H. Plechner
President 1875

Moritz Kafka
Sexton of the Temple in the 1870s,
in his uniform as Police Officer


Saint Paul, Minn. Sept 2d 1871
No 62 Jackson by S Rogers
To HAYCOCK & CO., Dr.
DEALERS IN
DRY PINE WOOD.
CORNER FIFTH AND ROBERT STREETS.
Sept 1st ½ cord pine wood 1 50
Rec'd Payment
Haycock & Co

Fuel Bill, First Temple

he looked imposing, with robe and *tallis* (prayer shawl), and with the white collar customary in German synagogues. His congregation called him Rabbi, or Doctor, and began to refer to him also as "Minister." He had been an effective teacher, and the advertisement for his replacement sought a

> . . . Rabbi, Teacher and *Hazan*, who will conduct services according to the *Minhag America* and who will be capable to lecture in German and English.

8 *Rites in Transition*

It turned out, however, that to find another Wintner was difficult. The Congregation had grown accustomed to excellence; and for a full year various candidates appeared in St. Paul, preached – and were rejected. Finally, in April of 1874, Dr. J. Burgheim received the nod. He wrote and spoke beautiful German and, in accepting his election, gave the President of "Har-Zion" (he called it by its Hebrew name) this assurance:

> It will be my zealous task to discharge my duties as Rabbi, preacher, cantor, and Religious School teacher faithfully and to the complete satisfaction of your congregation.

Burgheim was staying at the old Cosmopolitan Hotel (formerly Gruber's, Fourth and Seventh Streets) when he signed his contract for $1,500.00. It is interesting to note that the Congregation, in defining his duties, now spoke not of Rabbi, but of Minister; and not of Preacher, but of Reader. It had already begun to adopt the widely current Reform terminology. The

use of German in the pulpit — at least several times a month — was obligatory, and was specifically written into the agreement.

However, Dr. Burgheim left less than a year after his arrival. A Congregational meeting failed to approve the special conditions under which he might have stayed on, a refusal which brought his services to an early end.

In early 1875 he had left, and his place was almost immediately taken by Dr. Isaac N. Cohen, of Troy, New York. His candidacy was supported by a small group of ardent admirers in St. Paul who circumvented the more usual procedures and, after some initial difficulties, prevailed upon the majority to support the new Rabbi. Only twelve members attended the important meeting which called Dr. Cohen and voted nine to three in his favor, after having split six-six at an earlier session. The division was not a personal matter, but a division of religious outlooks. The new Rabbi was known to be a more radical champion of Reform, and his innovations soon ran into determined opposition. He was also a man of unconventional personal behavior, which at one point led to his charging the Board with libelous talk and involved legal procedure. Mount Zion had engaged an unusual personality.

He had been born in Mecklenburg, Prussia, in 1820; was something of a prodigy, and had studied both rabbinics and medicine; the former at Berlin, the latter at Heidelberg. He migrated to America, and served as Rabbi in Albany, New York, where he married Jane Rice; a union which was blessed with nine children. Later, he went to Buffalo and to Scranton, whence he accepted the call to St. Paul. He did so despite the rather meager salary then offered, and soon found that he had to supplement his income by teaching languages, a not uncommon practice in those days. With all this, he also kept up his interest in medicine.

Dr. Cohen's public demonstration of his point of view occurred on the first Sabbath, when he appeared in the pulpit without his *tallis*, and without robe and collar. The Board met,

and compromised on the issue. The motion to have the Rabbi wear a *tallis* carried; but the motion to re-introduce the other vestments was referred to a committee (which usually meant that it was lost). Furthermore, Dr. Cohen was asked to comply with the ritual of *Minhag America*, which some remembered as having been officially adopted for Sabbaths as well as for the Holy Days, an adoption which others denied. The debates grew heated; the "conservatives," led by Solomon Bergman, were now in the minority and resigned. This enabled the reformers to make more radical changes. The second day Rosh Hashanah was omitted from the religious calendar and a recess on Yom Kippur, which had been refused the year before, was now instituted; but *Minhag America* prayerbooks were still not completely accepted. In fact, to satisfy the opposition, the Board authorized the purchase of fifteen "untranslated *tephiloth* (prayer books) for the use of scholars."

An organist was obtained from one of the St. Paul churches, and was soon engaged on a permanent basis. Mrs. Julius Austrian had organized a choir and had invited Christians to sing in it, an innovation which, evidently, was readily accepted.

A visitor to St. Paul could now write to the *Israelite* that Mount Zion was a "Reform style" congregation, its sermons alternating between English and German. The main service was held Saturday mornings. Attempts to shift it to Friday had failed, but attendance was poor. Some proposed to abandon evening services during the whole winter season; others moved, without success,

> that members absent from Friday evening services be fined $1.00.

The reformers succeeded in abolishing the sale of *mitzvos* (special honors at services), even though this practice had netted a sizable sum, and finances were not too good. The conservatives accepted the changes as inevitable, and Solomon Bergman agreed to take the reins once again. In the fall of 1876, *Minhag America* was introduced for the Holy Days, and the Rabbi was

re-elected for another term. But a year later personal difficulties arose again – there had been a few stormy interludes before – and in the spring of 1878, Dr. Cohen left and moved to Minneapolis, where he assisted in creating a Reform congregation. But he acted in a lay capacity only, for he practised medicine in his later years, and did so with considerable success. He died within four weeks of Solomon Bergman, in 1895; and the press headlined a lengthy obituary with the summation, "A Useful Life Ended."

Reform at Mount Zion was still moderate. The provision of kosher meat had always been a prime concern of the Congregation. Mr. Braun (or Brown) was the *Shochet*, but there were complaints against him. Mr. Lion, an expert himself, preferred charges that butchering was not done in accordance with the *Shulhan Arukh* (ritual orthodox code). Consequently, the Board no longer agreed to pay the *Shochet* a salary; and members who desired *Kashruth* were now on their own. Thus did the personal incompetence of a butcher hasten the official abandonment by Mount Zion of *Kashruth* supervision. In practical terms, this amounted to a silent admission that the observance of dietary laws was no longer a matter of congregational policy, and was perhaps no longer essential.

In other matters, Mount Zion followed old-world practices. When Joseph Abeles died during his presidency, an appeal for funds was made at the grave. At the same time, his widow was allowed to acquire a pew in her own name. The women now sat with the men.

There were thirty-one families who paid dues, and an equal number of additional seat holders. A special offering assured support for the school. Only one man, L. Isaacs, paid more than one hundred dollars per year. It was he, incidentally, who took a commanding interest in the newly established Hebrew Union College in Cincinnati, and who collected funds for it in St. Paul.

The Congregation had now branched out. It had a Rabbi and *Hazan*, a *Shochet*, a school; a synagogue with organ and

choir; it had a ladies' auxiliary (the Ladies Hebrew Benevolent Society) and a Juvenile Society, a Literary Association, and a Young Ladies Hebrew Benevolent Society; and it held its first Purim Ball. It had changed its name, by legislative act, in 1872, to Mount Zion Hebrew Congregation; it had non-resident members in other parts of the state and in Winnipeg; it took a charitable interest in the needs of other communities, American and Palestinian; and it had its share of strange and often humorous incidents, financial ups and down, and other happenings of small personal nature which, even after all these years, bring that era to life, with is disappointments and successes, its fears and its hopes.

When the Congregation was temporarily without a Rabbi, dues were reduced by one half, because members were not getting full value. Even so, some members were constantly, as the expression then went, "in the rear"; and a specially appointed dues collector received five percent for his efforts. Blackballing became a practice for the first time in 1874. One blackball (later on two, then three) prevented election to membership. At one time there was a surplus of one thousand dollars, and the money was loaned to a local firm at ten percent interest, on call. A particularly heated debate, faithfully recorded by the Secretary, later caused someone to tear out the offending pages from the minute book. The budget grew to about $2,000.00; of which ten per cent went to the choir. Neither Temple nor cemetery had debts.

Because the Temple had become too small, inquiries were made concerning the possible acquisition of the Baptist Church on Wacouta Street. Nothing came of it, and subsequently the Temple was slightly enlarged.

Moritz Kafka became custodian of the building in 1874. His duties were defined as being to

> take care of the Temple and keep it in good order, prepare lights and extinguish them; keep fire during divine services and school,

attend to all collections for the congregation and obey orders from the President during divine services.

Meetings of the Board were held in the rooms of the newly formed Standard Club, since the Temple did not have facilities for such meetings. Since the Board had to approve all disbursements, it would happen, when no quorum was present, that the payment of all bills, including salaries, was laid over one month.

The depression of 1877 made itself felt in many ways. New members were induced to join by being allowed to apply for three months only. Single men came in free, and young married men at half price. Non-members could pay five dollars per seat, and one dollar per month for religious instruction. Additional children were charged fifty cents each.

A member had created some sort of disturbance during the Holy Days. A Board resolution informed him that,

> . . . complaint having been made against you for Misbehavior in the Synagogue during the Holy Days, also that you have, by using profane language during the Services disturbed the same, it was therefore unanimously resolved, that such behavior on your part was disgraceful to all present, and especially to the officers, you are reminded that in the future you are requested, if you enter the Synagogue, to offer obedience to all Laws and regulations.

A member of the Board, on another occasion,

> raised disturbance which greatly interfered with transaction of business of said meeting and would not come to order when called on by the president and grossly insulted the president and officers of the Congregation.

Considered "unfit to be a member," he was expelled. He apologized promptly as having "acted in the heat of passion." His apology was accepted and he was restored to membership.

Not far from Tenth and Minnesota, where Mount Zion worshipped, another Jewish congregation had been formed, whose members were of East European background. Lines were now more sharply drawn though the distinction was social rather

than religious. Yet, while religious differences existed – Mount Zion had an organ; had German and English sermons; had men and women sitting together, and did not observe the second Holy Day – the differences of background became more important: between old settlers and newcomers, between "Germans" and "Russians." However, the Eastern element was still small; the great influx was yet to come. They all lived side by side in the same area: along Robert and Jackson Streets, on Eighth, Ninth and Tenth, and on toward the site of the present Capitol.

9 *The Man from Connecticut*

In 1878, Mount Zion was again looking for a Rabbi. The candidate whose application was received in early February and whose election was soon to follow, was destined to make his mark in St. Paul and to shape Mount Zion decisively. His letter, written in a most distinctive script, is worthy of note, for it gives us some insight into this colorful and unusual man.

New Haven January 2, 1878

Mr. S. Bergman, St. Paul

Dear Sir: I notice in the Israelite an advertisement, that your Congregation desires the services of a Minister. This leads me to make some inquiry, and to take the liberty of addressing you. Having just resigned my charge as Minister of the Congregation of this city, I would be willing and ready to serve you. You will notice the resolutions which my congregation has adopted in the next number of the Israelite. I have accomplished here a good work, which, as you will observe, is duly acknowledged by my congregation. I may with just pride point to the results of my labor in other congregations. Having been for a number of years before

the American public and having written numerous articles in various Jewish papers, but especially in the Israelite, it is useless to define here my views, etc. I may say however my life has been *devoted to the cause of reform and progress within the pale of Judaism.* My abilities are first class as a lecturer in German & English, Reader & Teacher. My character is perfect. I have in my possession testimonials & recommendations from well known authorities, which must satisfy any congregation. But while I would be willing to give you before hand every possible satisfaction, regarding my ability, and while for special reasons your locality would be acceptable to me, the salary as stated by you is in the way. You are well aware that you cannot expect a man of first class ability for such a salary. I do not know the condition of your congregation, but should you be able and willing to increase the salary in accordance to the qualifications of the candidate, I would present my name as an applicant for the position and would assure you before hand, that I will be able to accomplish as much in one year, as others in a number of years. It would be my highest aim to make your Congregation one of the most flourishing in the West. I would be obliged to you if you will give me information of how many members your Congregation consists, whether you possess a Temple, etc.; will you state also whether there would be other sources for an able man to increase his income, as by opening a school to teach languages etc. or to teach at the public schools. *I am also a first class mohel.*

I have sent with this a paper containing a sermon which I delivered here, that you may judge somewhat how I am looked upon here. I will give you any other information you desire, if you deem it necessary. Let me state here yet that I am a married man, 45 years of age and have four children. Your kind answer will oblige me at any rate and I will ever be willing to reciprocate your favor. Assuring you of my highest regard, I am

Truly
Rev. J. Wechsler
101 Court St.
New Haven Ct.

Judah Wechsler was born on March 24, 1833, in Bavaria, the son of Hirsch Wechsler, who sent him to Würzburg for his education. Rabbi S. Bamberger had conferred the rabbinical diplo-

ma upon him; but in America he called himself "Reverend" and later, "Reverend Doctor," in accordance with the new custom then coming into vogue. He first served in Indianapolis, then in New Haven, where he received some notice as the first Jew to preach at the George Street Methodist Church, and where, under his leadership, extensive renovations were made in the old Court Street Temple. Later, after leaving St. Paul in 1886, he went to Meridian, Mississippi, where he took a courageous part in improving the education and status of the Negro. He insisted, when communal bonds were floated for the building of new city schools, that a building for Negroes be included. He himself contributed one thousand dollars, and the result was the erection of the first brick school for Negroes in the entire South. Today, the Junior High School in Meridian still bears the name "Wechsler," and in a recent paper, the principal, Jennie Ruth Scott Crump, had this to say:

> Rabbi Wechsler is not a legend with us. Rabbi Wechsler is a movement and his Symbols of Truth, of Heritage and of Self-Giving will be handed down from generation to generation of our people to be preserved in our Ark of freedom and love.

In later years he returned to Indianapolis and died there, totally blind, in 1905.

But this was 1878. After giving an English sermon on Saturday morning and one in German on Sunday afternoon, he became, to quote a contemporary, "the fortunate gentleman who was called here," at a salary set at $1,200.00.

One of Wechsler's first acts was to place Mount Zion squarely in the national Reform movement. Three years earlier the Union of American Hebrew Congregations had been founded and Mount Zion had been invited to join. But there had been division, and nothing had been done. Now, under determined leadership, the decision was easier. Benjamin H. Plechner, Civil War veteran, and a poet with a book to his credit, formerly President and now a trustee of Mount Zion, went to Milwaukee

to attend the Union convention. He addressed an urgent letter to his congregation back home:

> . . . no one can conceive the magnitude of that assembly, unless he was present . . . When I have seen what interest a great many young coreligionists take in Judaism, I only then could see how sadly our religion is neglected in St. Paul. There were delegates there from almost every state in the Union, but am sorry to say Minnesota was missing.

He set forth the great goals of the Union, especially in matters of education, and in the support of the Hebrew Union College.

> I therefore would recommend that Mount Zion Congregation also join this union and become a link of that chain which binds the Israelites of the United States together with inseparable ties.

His plea found an instantaneous and positive answer. Mount Zion was now officially a Reform congregation.

But a certain ritual conservatism still prevailed. Wechsler's attempt to signal complete Reform allegiance by having worshippers uncover their heads, failed this year and for several years thereafter.

His attempt to vitalize old observances in the spirit of the movement nevertheless brought progress on various fronts. Hanukah was celebrated in grand style for the first time, raising it from a forgotten calendar week to an important festival. The school was re-organized. Still, attendance was only fair, and great tardiness prevailed.

Reviewing the first year he wrote:

> I can hardly tell you how pernicious it is for the progress of our school if the pupils are not regular in attendance . . . The children had no knowledge at all when I took charge of the school and everything was neglected. I found not a single pupil able to give information regarding our glorious history.

He started Hebrew from the beginning.

> They read easy words in Hebrew and soon will be able to read fluently.

The deportment of the children was poor, especially that of the boys. It was essential for

> order and discipline to be enforced, truth and veracity to be required, regard and respect for the teacher to be demanded. I endeavor to rule by kindness, but in many instances I have failed, and I am more and more convinced that the teacher must be clothed with authority to keep up discipline.

But a cheerful note was included. Despite the high rate of child mortality, he could thank God:

> None of the dear boys and girls is missing on the roll and . . . their lives have been preserved.

A special school committee found, a year later, that knowledge had increased substantially, but that discipline had not.

Wechsler insisted on greater order at services, and the Board ruled that before or during services,

> standing about and talking to each other inside the building, or ouside, [was] strictly prohibited.

He also tried to introduce the optional removal of hats, and he failed again. A month later it was again brought up, but once more the Congregation "decided to keep the hats on." He objected to the opening of the coffin at the grave. The haphazard offering of prayers for any family who desired it (*misheberach*) was brought under some control. Wechsler would have abolished the practice altogether, had he had his own way.

Attendance at Sabbath morning services had for some time been unsatisfactory. Wechsler was greatly disappointed that he could do little to alter this.

> . . . after a week's preparation for the sermon, it is no luxury I enjoy much to preach to empty benches. It is true our Friday evening service is better attended, but the main service for the Sabbath is the morning service and if it were vice versa I would less complain.

He bitterly attacked those who were Jews in name only and who hindered the course of development. Such persons even

stayed away from High Holy Day services and confessed to a philosophy of total assimilation:

> We cannot reach this class of people by any possible argument . . . We are, to a certain degree, responsible for their actions, for they are still to be called Israelites, but are of no earthly benefit to us, and even impair our course. The sooner we cut off these dead branches from the fertile tree of Judaism, the better it would be for our future welfare.

On the other hand he had no use for Orthodoxy. He noted the existence of the Congregation Sons of Jacob, but bluntly stated:

> It belongs to past generations, for the spirit of the 19th Century is not in the least comprehended, and genuine Judaism is not represented by them. Such congregations have no future in America.

To him, religion knew no standing still. It was either progressing or retrogressing.

Confirmation had been attempted previously, but Wechsler was the first to introduce it as a regular part of the religious curriculum. In his second year he succeeded in preparing a class and made preparation for a proper Confirmation. The members did not really know what to expect. He had alterations made on the pulpit so that it could accommodate the class. The celebration was deeply impressive. While it did not do away with Bar Mitzvah, it now was definitely accepted as a major educational goal. The age of Confirmation was left to teacher and Rabbi. Whenever they decided the child was ready, they began his or her preparation. On Shovuos, 1880, the first recorded Confirmation class said its prayers and vows:

> Philip Wechsler (the Rabbi's son), Albert N. Rose, Philip Rose, Joseph Sattler, Carrie Isaacs, Louis Plechner and Maurice Goodkind.

The Congregation was aware of the dynamic impact of the Rabbi, and tendered him special thanks for his "unceasing exertions." That fall, the Wechslers celebrated their silver wed-

ding anniversary, which was attended by Jews and non-Jews alike. A correspondent noted that

> the tables in the parlor were full of very costly and elegant presents and likewise gold and silver coins in abundance.

Even though the Temple had already once been altered to accommodate the growing Congregation (the low bid had been all of $230.00!) available facilities just would not do. Times were not too good and there were no really wealthy members, yet plans had to be drawn for a new Temple. It was decided not to proceed until three thousand dollars had been raised and, following the custom of the times, the business men were urged to make it their special duty to collect money through their out-of-town contacts, particularly in the East. When the subsciptions were in, such prominent names as Rothschild Bros. (Chicago), Amiel Hart (Chicago) and A. Leopold (Milwaukee) led the list; but there were also contributions from Chippewa Falls, New Ulm and Mankato. There were altogether over three hundred contributors, a good many of them non-Jews. The names of C. D. Gilfillan, Gen. C. C. Washburn, Alexander Ramsey, E. S. Edgerton, C. W. Griggs, Henry Sibley, John B. Sanborn, Judge Henry Hale and Governor L. F. Hubbard headed a group of generous givers — surely a remarkable tribute to the civic status of the small Congregation. Lindeke, Warner and Schurmeyer topped them all with a one hundred dollar gift, which was also the maximum amount contributed by members. But only three, Julius Austrian, Alex Sternberg and Mrs. Hirsch Heiman, widow of one of the founders, gave that much.

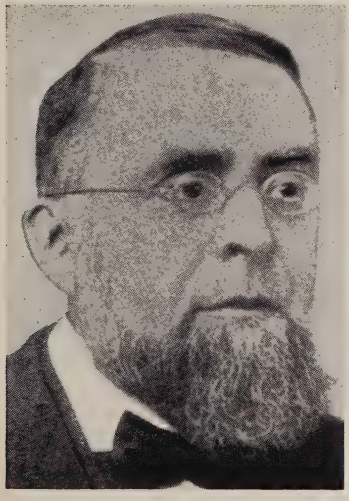
Altogether the Temple cost $11,000.00. It was built on the site of the old one (which had been sold, removed and used as a church on Fuller Street). The decision to build was made in April 1881, after the women had raised the first major sum with a stupendous Fair, opened officially by Mayor Dawson and lasting a full week. Each night there was a special attraction. St. Paulites streamed in to have a good time, buy the hand-sewn

things, eat the food, play games, and vote for the most popular merchant, attorney, physician and banker.

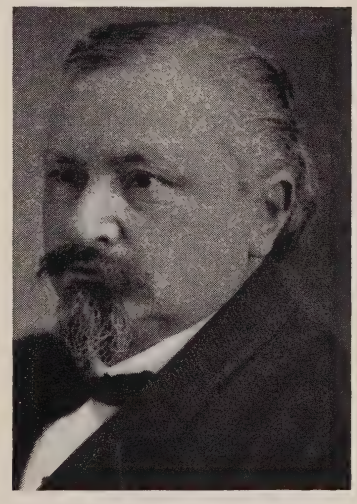
Henry Haas was the able chairman of the Building Committee, which consisted of Isidor Rose, M. Lichtenauer, Alex Sternberg, Benjamin H. Plechner, Louis Goodkind and the Rabbi, who was its Secretary, its guiding spirit, and its foremost fund-raiser. It was the fifth Temple-building project in which he had participated, and he knew how to do the job. He claimed that he himself solicited 350 people, and that only thirty-two refused him. A. Albenberg and M. Conhaim were other great fund-raisers; and under the general guidance of Solomon Bergman and Julius Austrian, President and Vice-President, things went well. The committee met 21 times, punctually, harmoniously and efficiently. John Seeger received the contract; the corner-stone was laid on October 9, 1881 (cost: $6.00, with daily newspapers, coins, and membership lists of Temple and B'nai B'rith put in the stone); and eight months later the job was completed. Two byzantine cupolae gave the building its distinctive look; brick walls and stained glass windows took the place of the old modest frame structure. The building had many new features: it had a vestry room and a rabbi's study, and provisions for utility installations. Inside it was plain but dignified, with a baroque ark and heavy furnishings. It seemed tall and made Mount Zion members proud of their accomplishments. They had stolen a march on their new rival in Minneapolis (an impious motive, perhaps); they had added a landmark of distinction to St. Paul; and above all, they had religious facilities which seemed adequate. The Rabbi hoped that the new Temple would bring the members closer to their heritage, and that they would not merely admire, but use it. Rabbi Isaac M. Wise was invited to come from Cincinnati for the dedication, but he could not come, and Dr. Solomon Sonnenschein of St. Louis gave the dedicatory address.

A year later the women repeated their Fair. They raised no less than three thousand dollars, and liquidated the mortgage. The Temple was once again free to do its real work.

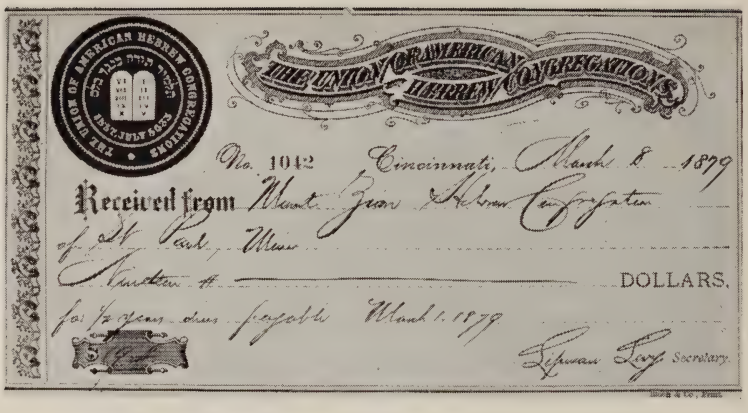
Second Temple, Tenth and Minnesota Streets



Judah Wechsler
Rabbi 1878–86



Isidor Rose
President 1873, 1881–83



Union of American Hebrew Congregations
Receipt for dues remitted by Congregation

Hannah Leopold Austrian
President, Ladies Hebrew Benevolent Society, 1872–1901

10 *For They Are Our Brothers*

The Congregation now numbered sixty-eight families, but it also served many others who were not affiliated with it. Only a few years earlier, when Wechsler had first come, they had reached a nadir of twenty members, but now things were different. A new desire, hitherto of little importance to them, had come into the foreground of their consciousness: the desire to be accepted and respected by the non-Jewish community. Wintner had given them a little taste of it, but Wechsler was able and willing to make "public relations" a factor of Congregational policy. Because Jews were aware of some prejudice, the attendance of some Christians, customary since Rabbi Wintner's day, seemed a step in the right direction. Rabbi Cohen had exchanged pulpits with the Unitarian preacher, and both had spoken to crowded audiences. In his many appearances before Christian groups, Wechsler reported, certain questions were repeated constantly:

"Do you still offer sacrifices?"
"When do you expect the Messiah?"
"Who is at present your High Priest?"

But other questions began to reveal economic jealousies. The Rabbi thought that perhaps a circuit preacher, financed by the Union, would do much good in outlying communities.

Of course, the liberality of Christian contributions to the new Temple was vastly pleasing. But even more so was the spirit in which they were offered. General Washburn had sent a note along with his check, saying he was glad to offer support for such a cause; and Governor Hubbard had written in a similar vein. Reverend W. Gannet, minister of the Unitarian Church, had attended the dedication ceremonies.

> We can be glad together (he wrote) that the same year sees two churches of the liberal faith established in our city. Now if our congregations can only deserve their new church houses . . . Please accept $25.00 as a small token of my personal esteem towards you as a noble man and faithful worker and of good will to the cause you represent.

It was a period of religious harmony amongst all denominations. The new Mayor, a Catholic, C. O'Brien, opened the second Ladies Fair and emphasized that the Jewish citizens of St. Paul should be "honored and respected for their moral life and conduct." When the great English-Jewish leader, Moses Montefiore, celebrated his 100th birthday, the occasion was marked with world-wide celebrations. In St. Paul, after Friday evening services, a banquet was given at the Cafe Brevoort, which was attended by the Chief Justice of the Supreme Court and by many religious leaders. The *Pioneer Press* gave it editorial coverage. Conversely, when Henry Ward Beecher died, memorial services were held for him at Mount Zion.

There was even a case of conversion to Judaism: in 1879, on *Shemini Atzereth* (the last day of Tabernacles or *Succoth*), a Miss Yancy from Memphis was publicly accepted into the Jewish fold. But generally the trend was the other way. Intermarriages became more frequent, and the families of such unions were usually lost to Judaism.

A B'nai B'rith Lodge – Minnesota Lodge No. 157 – had been

formed in 1871, its membership consisting almost exclusively of Temple members. I. N. Cardozo had been the first President, and other Congregational leaders followed him. Only once, in 1872, did the presidency fall to a man who had no religious identification: Abram Elfelt, one of St. Paul's earliest settlers, and one of its most prominent business men. The Temple Board usually met in the Lodge quarters, and the two institutions complemented one another. Contact with outstate Jewish settlers was, however, left to the Rabbi who loved to travel. He was possessed of never-ceasing enthusiasm.

> For my part (he wrote to the *Israelite*), I am willing to take the whole states of Minnesota, Iowa, Nebraska, and Dakotah Territory.

Wherever he went he was received with eagerness. Christian churches were put at his disposal, and Jews and non-Jews would crowd them to capacity. In La Crosse he organized a congregation and religious school classes. Only once, in Montreal, did he run into difficulties. There, when he tried to preach Reform Judaism he was personally assaulted. When he announced his intention to go to Winnipeg — to speak there in behalf of a modern synagogue — he received threats, but he went anyway, and was pleasantly surprised at the courtesies with which he was greeted. By this time, Wechsler's name was known throughout the Northwest and, in fact, to Jewish readers throughout the country.

For just as the new Temple, a symbol of the secure position of the Jew, neared completion, there occurred a series of events, some of them far away, which profoundly altered the character of the Jewish community and, in the end, the character of the Congregation itself.

From time to time, in years past, members had been asked to contribute funds for suffering Jews in Czarist lands. Now conditions in Russia had grown desperate. Suddenly, without much planning, thousands of families fled in fright and found

their way to London and New York. Without provisions or funds they had been sent westward; and without previous warning, two hundred refugees came to St. Paul in early 1882 and had somehow been sheltered and fed by a Jewish community not much larger in number than the newcomers. In July, thirty-five more came, and a few days later, another two hundred got off the train at one time. There had been no warning of their arrival, and the people were without food. Many wore nothing but rags.

> A pitiful sight yesterday to see (wrote the *Globe*) . . . so many small children and some of the ladies in delicate health.

Two hundred loaves of bread were on hand; but no plan had been made for adequate distribution, so that the bread was seized so eagerly that it "made many men heartsick who were eye witnesses." "An outrage to humanity," the newspaper called this dumping of human beings. The Jews did what they could. Mount Zion's Relief Society had previously raised two thousand dollars – this, in the midst of its capital funds drive – but now, reluctantly, they had to turn to the city for help. The Rabbi and Mrs. Austrian went to Mayor Rice and to the Chamber of Commerce. The press commented:

> This is the first time that the Hebrew people in the cause of charity have been compelled to issue a call for assistance. Let it be nobly responded to, and with the least delay possible.

But other refugees kept coming. The slow, steady growth of the Jewish community burst into uncontrollable expansion. The older immigrants and their American-born children suddenly found themselves in the minority. Now, as never before, there were desperate, widespread poverty and urgent want.

To this situation Wechsler brought a plan of action which was to occupy him intensely for many years and which would make many demands on his Congregation. Early in 1882 some twenty families had been settled on government homesteads in Burleigh County, North Dakota, near Painted Woods, on the Missouri River. This was the first such effort to settle immigrants

directly on the land. Wechsler, with the help of Julius Austrian (who had obtained this place) and the continued support of the members of Mount Zion, soon became the patron of the enterprise. His idea was to channel as many of the new immigrants as possible into this and similar colonies. Wechsler made heroic efforts to maintain the project and to overcome odds which in the end proved insurmountable. There were repeated droughts; there was famine; there were no agricultural implements, no supplies, no homes, no schools. Wechsler begged from his own people, from Christians, from Jews throughout the world. American, and Hebrew and German papers abroad carried his impassioned pleas and fascinating description of the project. A newspaper article referred to his project as *Wechsler's Colony at Painted Woods.*

On two occasions he and Austrian rode the train with two carloads of provisions for Dakota — by courtesy of the Great Northern Railroad. He was their Rabbi, adviser, provider. He admonished them, chided them, encouraged them, and, while he assumed a paternalistic attitude toward them, and thought them both backward and religiously and intellectually stubborn, he gave them literally the best years of his life. At the height of the experiment there were 232 persons in Painted Woods; and in four years some sixty families of the Temple had spent over $35,000.00 on the project. Their attitude was probably summed up by the Rabbi:

> They are our kindred, and it is our duty to elevate them to a higher place to become good citizens of this country. Let nobody argue that we are not responsible or interested in their welfare. What ennobles one Israelite elevates the other, and what degrades one lowers in the same degree the standing of the other.

In the end, the Colony failed, and the settlers moved away.

On occasion, members of Mount Zion tried to tell the newcomers in the Colony and in St. Paul of their own liberal religious ideas, but soon realized that a world divided them here. Whether the newcomers went far away or stayed in St. Paul, there was

more to this problem than Wechsler's colonization plans, or the personal efforts of the Ladies Hebrew Benevolent Society and the new Gentlemen's Relief Society, could tackle. As in every large-scale immigration the newcomers represented a psychological threat to the established social order. They could not fail to influence the older Jewish settlers' sense of security. Consequently, the lines of "German" and "Russian-Polish" were drawn ever more sharply. Assimilationist tendencies grew stronger, and some who had hitherto been on the border line of identification disassociated themselves from the Jewish community altogether. Intermarriage had grown more frequent and did not meet with the disapproval formerly given it. Even though Bergman and Austrian were firmly in the saddle, the movement for more radical reform made its bid with increasing insistence.

In 1886, Rabbi Wechsler resigned. There is little doubt that disappointment over the Painted Woods failure made a call to far-away Mississippi acceptable. The Congregation and the city at large knew that they were losing an unusually imaginative and dedicated man of personal charm, colorful and indefatigable; and they paid him a moving tribute:

> Your high personal character, your fervent zeal for the cause of religion and humanity, your charity and philanthropy, your tireless labor and devotion to all the higher movements intended to elevate and purify the condition and life of man, are qualities which you possess in an eminent degree; and these qualities have endeared you to us and to your fellow citizens . . . words fail us, and our lips falter as we come to say farewell to pastor, citizen and friend.

11 *The Quiet Nineties*

Samuel Freuder, the new Rabbi, proved to be a young, attractive man just recently graduated from the new Hebrew Union College. From his *alma mater* he brought ideas which appeared extreme to the old school, particularly to President Max Warshauer, who embodied the dwindling elements of conservatism. A highly respected man of East European background and of German education, Warshauer took a leading part in the High Holy Day services and

> read the Hebrew and German as though he was educated for the pulpit, and delighted the congregation by those beautiful ancient melodies that never fail to touch the hearts of a Jewish audience.

He and others objected to some of Rabbi Freuder's innovations. The Rabbi had a *lulav* and *essrog* (plants used at *Succoth* services) in the pulpit, but refused to shake them according to custom. In fact, he did not even care to explain their meaning.

At first, services were well attended, but as the conflict grew, both Rabbi and Congregation began to show signs of wear and tear. When the Rabbi went to Ashland for a wedding, one member hoped:

> . . . that by the time he returns he will be in better humor and try to please his congregation with good lectures, so his audience will enjoy them instead of staying away, as he expresses himself.

Incidentally, weddings had become more elaborate as the wealth of the community grew. That of the Sternbergs', for instance, was held at the Standard Club. Seibert's Orchestra provided the music not only for the entertainment, but also for the ceremony. They played the March from Lohengrin; and the procession differed from today's mainly in that the groom entered last, led by the bride's mother; he was preceded by the bride leaning on her father's arm.

At Pesach time, as a critical correspondent observed, many St. Paul Jews scheduled the annual cleaning of the house not so much by the Holy Day, as by the availability of kalsominer and paper hanger. This was acid comment; but it indicated the rapidly progressing break with tradition. A Purim ball listed many disguises – from Hokey Pokey to Chicken Woman – but not one out of the Purim story.

Bar Mitzvah, however, was still observed. Edward Epstein still recalls his own which, in the absence of the Rabbi, was conducted by the President. A picture shows him, replete with cap and tallis, as he appeared in 1887.

Amidst the growing conflict, Rabbi Freuder resigned early in 1888. The new Board, elected in 1888, represented a compromise. President Daniel Aberle was a reformer, and so was young Charles Bechhoefer, but there were old-timers like Austrian who still had influence and held positions of authority.

The new Rabbi, Emanuel Hess, fitted perfectly into this difficult situation. He was no young firebrand, nor was he an anti-ceremonialist, yet he was in every respect a proponent of liberal-

ism. He was of scholarly bent; and from his writings speak both a love for tradition, and at the same time a deep commitment to genuine growth and change.

He was forty-three years old. He had come to America from Germany, where he was born on August 12, 1845, in the Hessian country town of Meerholz. In Frankfort he had studied under the great Orthodox leader Samson Raphael Hirsch; but he had also listened to the voice of reformer Leopold Stein. In Baltimore, where he first settled, he edited a German-language weekly, *Concordia*; later he went to St. Louis, to Kansas City, and then, for twelve years, to Shreveport, Mississippi. His was an unostentatious manner which bespoke his sincerity and straightforwardness, and emphasized his learning. He published papers and tracts on various subjects, and lectured on religious and literary topics before scholarly audiences. His Judaism was without apologies. Christianity, to him, was to be respected, but could not possibly be compared with the Jewish faith. In an early issue of the *Macalester Monthly* he discussed anti-Semitism in Europe and did not soften his severe indictment.

His philosophy of Reform Judaism partook of the conviction that the rising tide of Zionism was not for American Jews. America was his new Jerusalem. He was convinced that

> not ceremonies or *Minhagim* (customs) constitute our religion, but chiefly our belief in One, All Loving Father, and the exercise of practical charity, such as erects and sustains asylums for the aged, the sick, the widow and orphan, the homeless and shelterless; founds and maintains seats of learning and kindred institutions, that inculcate morality and virtue, and foster, rather than restrain, the spread of intelligence.
>
> And if, in the progress of future ages, the customs cherished and harbored today *also* become as obsolete as those, which our predecessors observed, have become, Judaism will still continue in its pristine glory, in its mission to enlighten, lead and harmonize, until a universal religion, a common creed – with Judaism as its cornerstone – unite the whole family of man.

This was the voice of Reform, as it was now heard from coast to coast. Meanwhile, however, Hess knew the value of Hebrew, of the enthusiastic observance of holy days, and of a first-rate religious education. Hebrew was therefore made obligatory for both boys and girls. (Hess was for thorough equality of women in every field and took an advanced position on this question.) Confirmation, which had lapsed when Rabbi Freuder left, was reintroduced and in his first year eleven recited the pledges. Discipline improved. "Our Dr. Hess has done wonders," an admirer wrote to the *Israelite*. A new approach to Jewish education was made by introducing a complete curriculum. The people returned to the synagogue; the magic 100-mark was within reach; and members could express their sincere gratitude and appreciation when the Rabbi and his wife celebrated their silver wedding anniversary. He was their pastor and their friend, and they shared in his grief when he lost his second son, a boy of nineteen.

By a man less respected than Dr. Hess, the Congregation might have become difficult to manage. In 1889 the conservatives scored a surprise election upset. So strong were the feelings that, when the reformers once again gained control in the following year, one of them refused to vote the customary thanks to the outgoing Board and requested that his "nay" be recorded. But ailing Julius Austrian died in 1891, and Bergman – once more President – passed away during his incumbency in 1895; and the two strongest proponents of gradualism were gone.

Important changes, which took the Congregation into the more radical Reform wing, were now made. Bare-headed worship was finally introduced, and the *tallis* removed.

An important problem arose in connection with the cemetery. The old grounds had been sold to Daniel Doty for over two thousand dollars, and extensive property had been obtained at Payne and Larpenteur Avenues. During the first two weeks of November, 1889, the bodies were exhumed and transferred to the new site. Joseph Wohl was the new sexton. The Ladies He-

brew Benevolent Society supplemented deficits in the cemetery fund by holding annual strawberry festivals. Up to this time 101 burials had taken place (another source lists 150) of which Julius Mendelson's had been the sixth, President Abeles' the nineteenth. Many of the graves were those of children – thirty-one amongst the last fifty interments. Residents of Hampton (Iowa), Bismarck, Fargo (North Dakota) and Mankato had been buried here. Sometimes Julius Austrian made personal notes of the deceased: "A learned, refined man" – "accident (fractured skull) at work" – "advanced tuberculosis" – and he usually listed also the place of birth. On occasion the tombstones, which now became more elaborate, bore witness to the tragedy. Over the grave of a twenty-year old boy his grieving parents wrote:

> He gave to misery all he had –
> A tear he gained from Heaven.
> 'Twas all he sought – rest.

The early stones were in Hebrew; now English prevailed entirely. The ritual question, brought up already in the past, concerned the burial of non-Jewish wives or husbands. Former administrations had resisted this practice, but now the by-laws were changed to permit it.

The Congregational laws were amended in two other places: *Misheberachs* (special prayers for individuals) were prohibited at services.

The *Union Prayer Book* was substituted for *Minhag America* in 1898, after an experiment with Einhorn's book had failed.

Thus, the nineties found Mount Zion firmly established as an American Reform Congregation. A few glimpses into the records and newspapers of the day reveal a variety of telling items:

A Congregational rule stated that the President should, "so far as possible, attend divine service. . . ."

The Temple was closed, except for Saturday morning, from July 1 to September 1, and the Rabbi sent on vacation.

"All members of the Board are expected to be present" at Sabbath school examinations, consisting of tests in Bible, cate-

chism and Hebrew. Sunday school prizes were little silver medals, inscribed appropriately.

Confirmation featured catechism and confession; and receptions were held at the various homes in the afternoon and at night.

"Pesach is observed in the usual manner. Services are well attended and Matzos are at a premium."

Mournfully a correspondent noted that all down-town businesses were closed on a week day, so that people could hear a famous revivalist. "This is more than Mr. Rosh Hashanah or Yom Kippur can do – close all our stores on the holiest of days."

A typical Hanukah party: Recitations and instrumental music. A song by the school children; an address by the Rabbi's son; lighting of the candles; a medley of Jewish melodies played by Professor Wheaton; a recitation in German; Hanukah hymns. The remainder was of secular nature. Christmas too was widely observed by members of the Temple.

One wedding at the Temple – another at Central Hall. The annual picnic at Lake Como.

Purim was celebrated with evening and morning services and a children's ball at the Standard Club. Dietary laws, in a short number of years, had ceased to be observed by the majority. The Young Ladies Aid Society now gave an oyster supper. The Rabbi proposed a special experiment with children's services – an innovation which was much discussed.

Marx Austrian, brother of Julius, a pious blind man, was Shofar blower for the congregation. He was in his eighties – and presently both he and his Shofar were replaced, the latter by a cornet.

The choir now cost over one thousand dollars and, led by Professor Wheaton, employed non-Jewish singers.

Pulpit exchanges with Minneapolis' *Shaarai Tov* were frequent.

Each woman pledged herself to raise ten dollars for a new musical instrument in the Temple.

The second day Pesach was still observed, but with a children's service only.

Jacob Mock, who had come after Moritz Kafka had joined the police force, had given way as custodian to Wolf Lande, who, however was no *mohel* like his predecessor. He was also the Temple's bill collector.

A member explained his refusal to pay his full dues by writing:

"The reason I did so is I don't want to pay for a whole seat where I require only one half."

The monthly bill for gas light was $6.00, for cutting wood $2.50.

Money was sent to help build synagogues in other states, or to alleviate suffering from natural disasters.

New applicants could be rejected by blackball of three negative votes.

There had been fifty-nine members in 1877; twenty-two new members joined in 1879. Twenty years later the number had risen to ninety families.

The school, in 1899, had seventy-five students. Classes were taught by the Rabbi, his daughter Julia, Miss Hattie Sternberg, and Hiram D. Frankel. The *American Israelite* noted in 1897: "At the examination held last Sunday, [among] those who showed themselves most capable [was] Milton Firestone . . ."

Henry Haas, three times President during the nineties, was of Dutch origin. In 1883 his parents still lived in Holland.

The highlight of the 1897 season was a huge celebration for Mrs. Julius Austrian on the occasion of her twenty-fifth anniversary as President of the ladies' Benevolent Society and long-time sponsor of the choir and supervisor of the school. The *Globe* gave the party all the attention it truly merited; for Hannah Austrian, in her own right, was the Congregation's first lady and had supplemented her husband's untiring labors by her own. She was again feted on her seventieth birthday in 1900; but the year after she left St. Paul to live with her daughter, Mrs. Hart, in Chicago, and so, after twenty-nine years, ended her leadership of Mount Zion's women.

1895, the year that Solomon Bergman died, marks in a special way the arrival of a new period in Congregational life. Charles Fantle, long a Vice-President, was to have succeeded to the chair; but he declined, and Max Frankel, who had been elected to the Board only the previous spring, was chosen in his stead. His wife was the daughter of Jacob Newman, who had been one of the founders and who, after the Civil War, had presided over the re-united Congregation. Frankel, then, was the repre-

sentative of the second generation. It was fitting and natural that under his guidance the Temple should face its next important decision – the choice of a new Rabbi; and the change from old to new was complete when, after Hannah Austrian's leaving, Mrs. Frankel assumed the presidency of the women's auxiliary.

12 *The New Leaders*

Early in 1899, Rabbi Hess, whose health had been failing, resigned his post. The Congregation was aware of the significant and calm leadership Dr. Hess had exercised, and hoped that he and his family would continue to make St. Paul their home, which in fact they did. The Rabbi recovered from his illness sufficiently to render further service to Mount Zion; and until the time of his death, in 1906, he assisted in rabbinical functions, lectured, taught classes, and continued to endear himself to his people. "One of the best known and best esteemed learned divines of the city," commented the daily press at his passing. His successor, Rabbi Isaac L. Rypins, and Dr. S. N. Deinard of Minneapolis preached the eulogies and the B'nai B'rith held special memorial exercises. Hess was the first Rabbi to be buried in Mount Zion cemetery.

Isaac L. Rypins, the new Rabbi, had just turned thirty-seven. He came from Evansville, Indiana, where he had been for ten

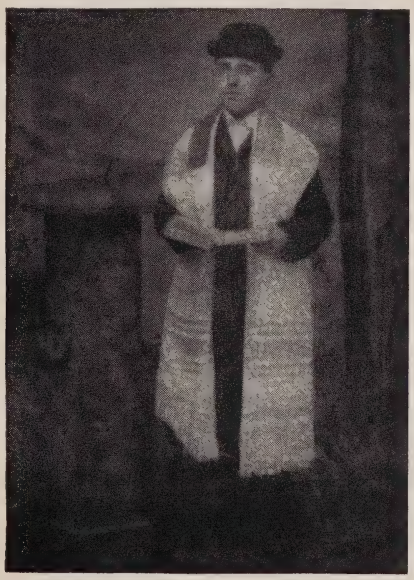
years, following his graduation in 1889 from Hebrew Union College. He was born in Poland on June 24, 1862, the son of Israel Rypins. He had been educated in his native land, then in Berlin and in New York; and had completed his studies in Cincinnati. To St. Paul he brought youth, energy, a broad knowledge of literature and philosophy, and the ability to express his thoughts convincingly and with great fluency. To St. Paul he was to give the best years of his mature life and, with the help of a new leadership which was now coming to the fore, Mount Zion would develop into another stage of liberal Judaism, distinct from that of the previous generations and equally distinct from that of the years to follow.

Rabbi Rypins was to be the leader of the second generation of Americans. The first generation had built the Congregation, and created a goodly measure of security for themselves and their children, whom they were sending to college and for whom they could provide a good start in life. The older group had held on to a measure of tradition and ceremony. Most of the new generation believed that religion was reason; that it needed few if any of the trappings of emotion; that there was an American philosophy of progress, prosperity and good-will which Jews could best exemplify if they would be as much as possible like all other Americans. Hebrew, ceremonies in home or synagogue, and a deep attachment to Zion were no longer part of their lives – they were no longer necessary and, for some, not even desirable. Judaism was the faith of the prophets; it spoke of social issues, of justice and peace, and these universal ideals reflected themselves in the services. There was little Hebrew, little ceremony; there was little participation by the Congregation. Instead, the service was now carried by Rabbi and choir; and the music largely featured English hymns.

Perhaps it was symbolic that the father of American Reform should die at this time. Isaac M. Wise passed on in the spring of 1900, and congregations across the land rendered tribute to his memory. Mount Zion observed it at special services and, de-

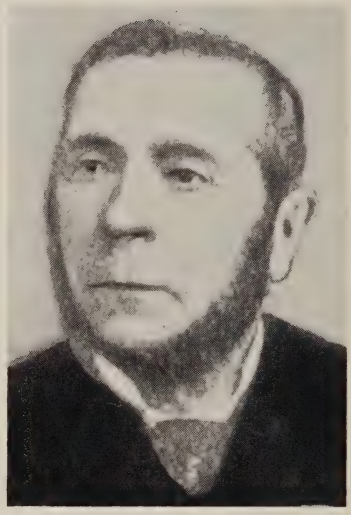
Confirmants of the 1880s, at their coming-out party at the Standard Club, 1891

Top row (left to right): Adele Harris, Carrie Rose, Frances Goodman. *Second row*: Minnie Smith, Flora Weiss, Carrie Lovenstein, Selma Wirth. *Front*: Laura Morganstern (in 1956, as Mrs. Joseph G. Simon, the lone surviving member of the group living in St. Paul).

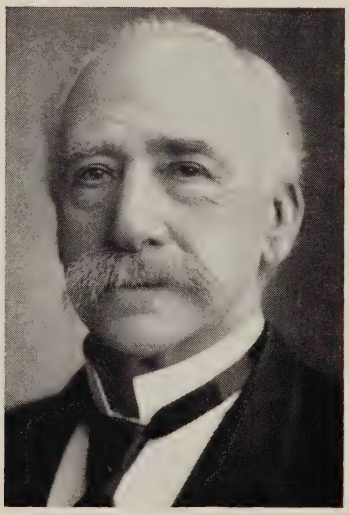


Edward Epstein
From a tintype taken on the day of his Bar Mitzvah at the Temple, 1887

Emanuel Hess
Rabbi 1888–99



Isaac N. Cohen
Rabbi 1875–78



Henry S. Haas
President 1891–93

parting from custom, the whole congregation rose for the *Kaddish* (memorial prayer). But American Reform, which paid him honor, had gone far beyond his point of view. To Wise, custom and ceremony had their rightful place; to him, the Hebrew language and the Sabbath were cornerstones of Judaism. In St. Paul, as in many other cities, fewer and fewer worshippers attended Sabbath services while, as a correspondent wrote, Sunday services were in the ascendant:

> . . . the Sunday lectures delivered by Dr. Rypins are becoming more popular every week, and a large audience is always in attendance.

During the summer, the Council of Jewish Women could call a meeting at the Standard Club on a Friday night, without apparent objection. However, there was objection to abandoning the primacy of the Sabbath altogether. A special meeting of the Congregation discussed the matter and adopted the following resolution:

> The Rabbi is requested to lecture every alternate Friday, every Saturday morning, and every alternate Sunday.

A year later abbreviated Friday night services were scheduled to start at 6:00 P.M. For a while the emphasis was on Sunday services.

The Congregation, fully caught by the spirit of change and the surging idealism and universalism of the early century, grew. In two years the membership increased by thirty percent; and with 119 members in 1902, activities had expanded in many ways. Culturally, socially, civically, the Congregation was rapidly maturing.

The new leaders had long been active in the Congregation. The women had belonged to the Fortnightly Literary Society; the men to the Young Men's Literary Association, which was a successor to the co-educational Progressus Club, that had met after Friday night services as a forum. Here the names of Julia Hess and Laura Morganstern (later Mrs. J. G. Simon) first

appear – the former, for many years to come, a guide to the young in her work in the Sunday School and a force for cultural and intellectual advancement in the community; and the latter, almost a generation later, was to be for many terms President of the Sisterhood.

The women had their Ladies Hebrew Benevolent Society and, since the middle nineties, there had been added the Council of Jewish Women. Until after the first World War, this group functioned as a virtual branch of Temple life, supplying the cultural needs of the Congregation, while the Benevolent Society concentrated on fund raising for the Temple. Another auxiliary, the Relief Society, headed by Sophie Wirth, saw to the general welfare of the community. Typical topics for programs of the Council at this time read as follows:

A History of the Times;
The Book of Jonah in Literature and Ethics;
A Preliminary Glance at the Prophets.

Later, an Ethics Class was conducted separately by Rabbi Rypins, and a special Jewish Study Circle, led by Julia Hess, dealt with contemporary problems.

Meetings of Congregational bodies were mostly held in the Standard Club which, since 1875, had supplied the social needs of the group. The Young Ladies' Aid Society, conscience-stricken that it never lived up to its high sounding name but had become a social group only, once decided to do something for the Temple. It purchased a cupboard for the vestry room, but, alas, could not pay for it, and the Ladies Hebrew Benevolent Society had to come to the rescue of their juniors.

For philanthropic purposes, the men were organized in the Gentlemen's Relief Society, but in 1895 they had transferred their treasury to the Ladies Hebrew Benevolent Society, and henceforth constituted themselves an advisory group only. Actual welfare work was thus left to the women, and they took this task to heart.

Much was still to be done for the new immigrants who kept

coming in ever increasing numbers. Happily, the emergency of the early eighties, when hundreds had simply been dropped off the train in St. Paul, did not occur again; but there were many individuals with whom the Society concerned itself on a personalized "case work" basis. The early minutes of the group have fortunately been preserved, and they allow us a glimpse into social work done by the Temple women during these years:

Case of Mrs. B. First assistance given in 1891. Wood and groceries purchased in 1894; doctor furnished; license to peddle obtained. Case still active in 1898.

The President reported a family named S. in destitute circumstances. "Said parties having come over from Moscow, the woman being sick, they needed our assistance. It was decided to do what was necessary for the present." Eight days later, a special board meeting was held on their behalf, and more monetary assistance was voted. Two months later, "very destitute circumstances" were reported and two members appointed "to look after them." Two months thereafter, the case was closed.

Three children at the Owatonna State School were looked after, and families were found to adopt them, one of them as far away as Oregon.

Funeral expenses were paid. Houses were found; licenses to work and peddle procured; Matzo money was distributed.

Train fares became a burden and were discontinued except in urgent cases. One party wanted money to return to Russia!

A glass eye was purchased; spectacles bought; another person received a sewing machine to be paid back by the receiver in long-term installments.

Through the pages of the *Israelite* Mount Zion members argued with Minneapolis' Jews. They felt that their brethren across the river did not do their rightful share of charitable work. The sick committee, whose membership changed each month, was very active.

Contributions were made to many Jewish and general charitable institutions, some in amounts as high as $250.00.

Over a twenty-five year period, the Ladies Hebrew Benevolent Society supported 462 persons – a remarkable record. The first contribution received was modest: 30 cents; the last one recorded was $190.00. All this was done by women who at one time numbered twenty-five and never reached one hundred. The general

rule of thumb for help to be extended was "destitute and worthy." Then, as now, there was no fixed measure which told anybody when to give.

Without question the greatest contribution the Mount Zion women made to the public weal was a communal effort which, starting from modest beginnings, resulted in the establishment of the West Side Neighborhood House. In 1895, the Ladies Hebrew Benevolent Society started a sewing class for children of new arrivals. A year later an industrial school was flourishing and Mrs. Wirth requested, and was granted, the use of the vestry rooms of the Temple. Organized activities on a planned communal basis grew; and through the efforts of Rabbi Rypins and Mrs. Wirth, and with the assistance of the Ladies Hebrew Benevolent Society (and later also the Council), special quarters were obtained. On July 5, 1900, the doors of Neighborhood House were formally opened, climaxing an effort of several years. In 1903, the women surrendered their project to the community and made the House non-sectarian. Protestants and Catholics now joined the Board – but Mount Zion members have never given up their active interest, and many of them have since played a prominent part in its history. The existence of Neighborhood House is an enduring monument to the social vision which animated the women of Mount Zion, a vision which, through the Rabbis, the Temple Board and many members, always found encouragement. Thus, in a direct way, the Temple influenced much of the development of the Jews on the West Side who formed so significant a part of the Jewish population of St. Paul.

Meanwhile, the idea of community planning gained still wider favor. The Ladies Hebrew Benevolent Society joined the National Conference of Jewish Charities, and in 1899, assisted Rabbi Rypins in the formation of a city-wide United Jewish Charities, in which the other two major Jewish charitable organizations, the Bichur Cholim and the Sisters of Peace, also joined.

As the century turned, the women of the Reform Congregation gained greater rights, and were now eligible for membership in their own name. Their big events, usually balls or fairs, often netted upward of one thousand dollars; and the great Fair of 1902, with a new Temple in the offing, made the enormous profit of $11,500.00, a fabulous sum for those days. The daily newspaper dubbed these fairs "elite events" in the city. The ladies took no little pride in such comment and in their success. To stock their food fair, all of them had, amongst other chores, cooked for a full week.

When Mrs. Austrian was preparing to resign, the old organization, which had revolved around her, was put on a new basis. The charitable work was handled by a new auxiliary, the Jewish Relief Society; and was headed by the indefatigable Mrs. Wirth (the Council of Jewish Women would remember her later by naming "Sophie Wirth Camp" after her); cultural work was done through special classes and the Council; and fund raising for Temple and School, and all other work in the Congregation proper, were done by the society itself, now called the Temple Guild. Mrs. Max Frankel, long a Vice-President of the Ladies Hebrew Benevolent Society, became the first President of the Temple Guild.

In a way the new Temple Guild had yet another predecessor. In 1881, the ladies had formed a special group to assist the Temple financially, by the work of their hands. Mrs. Henry Haas, wife of the man who headed the Building Committee, had been the first leader of the group, "organized for the purpose to assist in procuring means to pay toward the building of the Mount Zion Temple."

> First purchases: 25c pins, 25c needles and buttons, $1.50 yarn, 25c trimmings, 10c linen spools. First contributions by members: A piece of muslin, two yards of flannel, one piece of lace, a pin cushion. First purchases for Temple: Tables and carpets.

From such small beginnings the Temple had grown, financially, socially, culturally, religiously.

13 *The Arc of Reform*

The old building could now no longer accommodate the Congregation. For years the need for a new Temple had been recognized and a sinking fund created. By 1901, only twenty years after the building of their synagogue, many of the members had left lower town and had begun to move up the hill, along Dayton and Summit Avenues. A new location for a Temple was quickly agreed upon. It was to be at the western edge of the members' living area, and thus attempt to serve them efficiently if members should prove even more mobile in future years. It was a fine and fashionable district, just off Summit Avenue, at the corner of Holly and Avon, the church center for St. Paul's upper social strata.

Joseph Rothschild, an energetic and personable man, was President when the plans were first made, but he suddenly died at the age of fifty-six, and Dr. Marcus Tessler took his place. He was a sensitive, scholarly person, with a facile pen and an

excellent knowledge of Jewish lore. He was only thirty-two years old, had studied for the rabbinate for a while at Hebrew Union College but was now a physician (life had brevity marked out for him — he died tragically at thirty-nine). Under his administration the land was purchased, the old Temple sold (B'nai Abraham bought it for $7,500.00 after a rather amusing period of bidding and barter), and Architect C. H. Johnson was engaged to draw the plans for the new edifice.

The cornerstone was laid on Shovuos day, 1903. Rabbi Rypins, Rabbi Hess and the new Minneapolis Rabbi, Dr. S. N. Deinard, read the services and spoke on the universal implications of Judaism. All addresses looked to the day when Israel's faith would be exemplified in Western civilization. Past presidents Frankel and Tessler assisted the new President, who had just entered into Temple leadership, to finish the job of building. He was Jacob Dittenhofer, President of the Golden Rule, St. Paul's largest department store, and his accession to stewardship for nineteen years during which he would occupy the chair marked a new and distinctive period in Mount Zion's history.

According to prevailing custom, the daily newspapers, the constitution and by-laws of the Congregation as well as of B'nai B'rith and the Cemetery Association, and Jewish periodicals, were placed in the cornerstone; and shortly thereafter, even though the new structure was not yet completed, the old premises were vacated. All services and religious school classes were held for a time at Unity Church, which made its facilities available without charge in a signal gesture of friendship. A lawyer, Committee Chairman Max Frankel, and four leading business men, Leo Guiterman, Joseph Elsinger, Benjamin L. Goodkind and Ben Baer (who had recently come to St. Paul after pioneering in Deadwood, South Dakota), together with the Rabbi supervised the construction, which cost over $80,000.00. On Friday night, May 6, 1904, and on Saturday morning, the building was dedicated by the same three Rabbis who had laid the cornerstone.

Unlike its predecessor, which had served for only twenty years, this building was destined to be the Congregation's home for a full half century, almost exactly to the day. The general style which architect C. H. Johnson had chosen was a combination, then much in favor, of Byzantine and Greek. A large cupola topped the square structure, which was fronted by stately columns rising over broad steps. On the inside, the ark wall departed from the traditional custom of facing Jerusalem. It was wrought in dark wood; colorful stained glass windows admitted the afternoon sun, and the congregation sat in a semicircular arc. It was a synagogue of dignity and warmth; and architects and synagogue leaders from neighboring states came to study it.

This was the setting for the Congregation's third stage of growth. Its philosophy had slowly evolved into what today we call "classical" Reform; and it was buttressed by cultural and social patterns which remained fairly rigid until the end of the first World War. Its background was that of the German settlers, many of whom were now second-generation leaders in the community; their social stratum was middle class and upper middle class, and with few exceptions (like those of some of the older surviving members and of traditional-minded Financial Secretary Max Schwab, who later on said his daily prayers at the new Temple of Aaron), their personal lives admitted but a minimum of ceremonial practice.

The religious differences of former years had been overcome; and the unity of outlook, social habit and policy resulted in a remarkably steady core of leadership. In the first twenty-odd years of the century, a comparatively small, compact group of men guided Mount Zion.

There was one President, Jacob Dittenhofer (1903–21).

There was one Vice-President, Adolph Hirschman (1902–21).

There was one Financial Secretary, Max Schwab (1892–1922).

Otto Wolff served as Recording Secretary from 1907 to 1918.

Charles Bechhoefer (U. S. Commissioner, and later the first

Jew to be elevated to the District bench) served on the Board continuously from 1904 to 1926.

The others who served intermittently during these years were Alex Sternberg, Felix May, Jacob Firestone, Max Frankel, Daniel Aberle, Ambrose and Leo Guiterman, J. Westheimer, Isidor and Albert N. Rose, William Goodkind, Louis Weil (for many years Treasurer), Louis Frankel, Joseph G. Simon and, toward the end of this period, Sylvan Hess, the Rabbi's son, who would in time himself accede to the Presidency.

These men expressed the spirit of a new, prosperous, confident generation. Their relation to the Christian community appeared to them to be improving. To one observer, the prejudice which had existed against Jews some twenty years before, had, at least outwardly, virtually disappeared from St. Paul. The Rabbi addressed literally hundreds of church meetings, convocations, conferences; he installed ministers and gave University lectures; and during his absence other preachers occupied the pulpit, amongst them such worthies as Reverend Madison Peters of New York; or President Bridgman of Hamline. The Rabbi was appointed on the Governor's Committee to Revise the Child Labor Law; attended the National Conference of Charities and Corrections in Indianapolis as a community representative; was appointed a member of the City Art Commission which counseled on public buildings; and became President of the Newsboys Club. His wife, who was a sister of Rabbi Leo Franklin of Detroit and who had been President of the Council of Jewish Women, succeeded her husband as the Minnesota representative at a national Charities Conference.

Where the Rabbi led, the members followed, and occupied numerous positions of civic leadership, from Councilman Henry Strouse and President of Park Commissioners Daniel Aberle to Samuel Dittenhofer, President of the Community Chest.

In the Jewish community as well, Mount Zion's influence was commanding. Its men, in 1871, had created Lodge No. 157 of B'nai B'rith; and its women had, in the early nineties, founded

a local section of the new Council of Jewish Women, and made repeated donations toward its activities. The Council considered itself charged with the cultural aspect of Temple work. It had met, ever since its inception, in the vestry rooms. When it sponsored an outstanding lecturer like Professor Isaacs of New York University, it printed announcements of the lecture and of the Temple services in a single sheet and placed them everywhere, even at the leading hotel, for the benefit of transients. In 1914, the Council formally undertook to improve attendance at services; but it decided to maintain its identity and, despite the Rabbi's plea, did not amalgamate with the Temple Guild.

In the area of Zionism and Jewish nationalism generally, the Congregation, like most other Reform Temples, stood aside. Yet members supported it individually. In 1907, Ambrose Guiterman, a Board member, was the local representative of the nationalistic American Federation of the Jewish Territorial Organization, which Israel Zangwill promoted with great ardor. But Guiterman was an exception, at least in the early years. Mount Zion members listened to men like Emil G. Hirsch of Chicago Sinai Temple, who came to talk on "The American Spirit" – which he found to be opposed to all aspirations of Jewish nationalism. They read the official resolution of the Union of American Hebrew Congregations, which spoke of America as the new Zion and said:

> The mission of Judaism is spiritual, not political. Its aim is not to establish a State, but to spread the truths of religion and humanity throughout the world.

Yet, if their own rabbi was staunchly anti-Zionist, they also heard Dr. Deinard, the rabbi of their sister congregation across the river, preach and write with vigor on the compatibility of Zionism and Reform. In time, the onrush of events swept away most of these differences.

"Everybody in St. Paul is now a Zionist," wrote Gustavus Loevinger after the Balfour Declaration was issued in 1917; and

on Capitol Hill the House made Minnesota the ninth state to pass a resolution favoring the goals of Zionism. Rabbi Rypins himself now was in the leadership of the *Keren Hayesod* (Palestine Foundation Fund) and persuaded Sol Fligelman to become its effective chairman. Finally, as a symbolic gesture, the Temple which in 1913 had not responded favorably to a proposed appearance of Henrietta Szold, became, in the twenties, the regular meeting place of Hadassah.

14 *Slow Fire*

The affairs of the Congregation during these years followed a rarely disturbed pattern. There were few incidents to suggest anything but the usual circumstances of growth.

There were 119 members in 1902; 168 in 1912, and 195 in 1921. In 1902, there were seven members who paid one hundred dollars each. All dues were increased when the Temple was completed.

Pews were rated A, B, C, and D, according to location, and were rented permanently to members.

Rental of the Temple was forty dollars per evening; but fifty dollars when heat was required. During the last part of the war, rentals were made only with the permission of the U. S. Fuel Administration.

For several years, the Twin Cities Railway Company put cars at the disposal of the Sunday School for the annual picnic in Como Park.

Children of non-members were admitted to the school without charge; but this was changed later on.

An acoustical expert from Cleveland was consulted; but nothing was ever done to improve the poor auditive quality of the Temple. Also, although the excavation of the basement for a gymnasium was contemplated, no action was taken.

The seven "prophetic" windows (later transferred to the Temple on Summit Avenue) were installed in 1912.

Electric light supplanted gas in the same year.

A Temple Alumni Association was founded in 1914. Marguerite Conhaim (later Mrs. Hart Cardozo), Allan Firestone and Malvin Herz were its early Presidents; Josephine Wolfe (later Mrs. Sol Hirsch), Teresa Herz (later Mrs. Jacob G. Cohen), Walter Levy and Melville Meyer, among its officers.

Sylvan Hess, in 1915, suggested the formation of a Men's Club, but the plan was only put into effect ten years later, when he was Temple President.

1916 — the synagogue was remodeled and redecorated.

1919 — the women were strongly urging the excavation of the basement for the building of a stage and auditorium. At this time the auditorium, a smallish, narrow room, was on the second floor.

1920 — The Rabbi proposed better to publicize Congregational affairs, either through the medium of newspapers, or through a special Congregational bulletin. Neither was approved.

Throughout these years, the Board resisted all efforts to involve the Congregation in communal, political, and even philanthropic enterprises, for fear of entering into the arena of controversy. But in 1920 precedent was broken in behalf of the war sufferers, and the Rabbi was urged to secure an outstanding speaker for Yom Kippur eve "to deliver an address . . . on that occasion, and that after the services subscriptions be taken and announced."

Personal jottings of the time:

Julia Hess, long a leader in Council and Temple Guild, left the city in 1916 to be field secretary for an orphan home. When she died, in 1931, grateful friends established a Julia Hess Loan Fund for Jewish students at the University of Minnesota.

Moritz Kafka, the Temple's first sexton, died in 1917. (His son, Gus, was buried from the fourth Temple thirty-eight years later.)

Earlier, David Bergman, devoted leader of the Cemetery Association, had realized his father's wish, and caused a fine chapel to be built at the cemetery.

Social highlight of the times: the marriage, on November 6, 1913, of Edith Goodkind to Lessing Rosenwald.

The leaders, at least in the earlier years, set the tone by placing worship in the center of their Temple life. They went to services regularly, some on Friday night, others on Saturday or Sunday morning, many of them without fail. They took great interest in the beauty of worship, the music and the choir, the widely renowned director and organist of which was, for many years, Professor George H. Fairclough, a Canadian by birth, who had studied and played abroad and who was also organist for the Church of St. John the Evangelist.

In February 1907, the fiftieth anniversary of the granting of Mount Zion's charter was celebrated with a special service. The Rabbis of the three Minnesota Reform Congregations participated; and it was noted that Rabbi Lefkovits of Duluth followed his invocation with a brief address in Hebrew. The Temple had 160 members; and the Chicago *Reform Advocate* issued a special Minnesota issue on this occasion. In 1911, St. Paul and Minneapolis were chosen as the convention site for the Central Conference of American Rabbis. It was the first time the cities had welcomed such a gathering. Rabbi Rypins greeted the assembly at its first service which, like most of the sessions, was held at the Temple. The service was read by a young Rabbi, Leonard Rothstein. Neither he nor his audience suspected that many years later he would occupy the pulpit as its regular incumbent. The convention was a wonderful occasion

for demonstrating St. Paul hospitality; and this the women did at luncheons and a special moonlight excursion on the Mississippi.

The members took great pride in their Rabbi, electing him to five year terms at a time, and with greatly increased emoluments. They often called him, as did the *Union Prayer Book* in its first edition, their "Minister;" but mostly they referred to him as "Doctor." Public anti-Semitism was at a low ebb; and while Jews now found themselves largely excluded from Gentile society, their own circle was varied enough to compensate for it.

Ritual changes were few during these years. Members concerned themselves with minor adjustments in the Yom Kippur memorial services; the custom of rising during the *Kaddish* prayer; and the adoption of the new edition of the *Union Prayer Book*. There were but few controversial issues at hand. Rabbi Max Heller of New Orleans, characterizing the St. Paul convention, said poignantly:

> While the Sabbath problem and the intermarriage discussion have quieted down to the ordinary languors of helpless regrets, the snarls between Orthodoxy and Reform, between Zionist and Assimilator, have subsided into temporary silence; there are no religious problems to stir as much as a ripple of excitement.

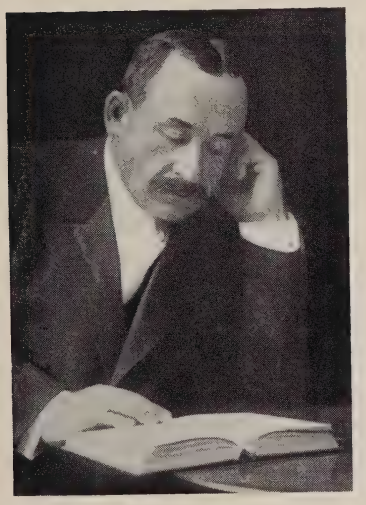
It was as if the pendulum of Reform, having in its swing reached the limit of the arc, had temporarily come to rest. The failure of the Sunday service to become the main service of the week, as it had become in a number of other cities, notably in Chicago, was the symbol of the boundaries of Reform in St. Paul. In 1914 the Rabbi again recommended discontinuance of Friday evening services, but the proposal was finally and decisively voted down. The Sabbath remained the rallying point, and in time Sunday lectures were given up altogether.

Personal observances in general, however, shrank to a minimum. There were fewer homes celebrating Passover. There was no Congregational *Seder*. Attendance began to fall off even on

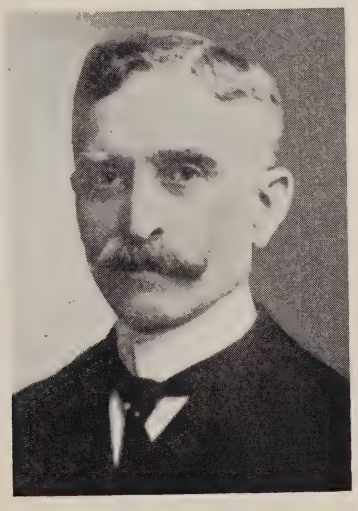
Rosh Hashanah; sufficiently, at least, to cause concern. Summer services were abandoned completely in 1912, and a special committee was appointed to study the cause of diminished attendance. The Council of Jewish Women was called in, and offered to assist by forming a volunteer choir – but nothing came of it. Even the religious school suffered a decline. Despite increased Congregational membership, attendance of children fell steadily, from a high of 150 in 1908 to a low of 75 in 1913, and this, despite the creation of a salaried teaching staff. Only toward the end of the war did it rise, but it suffered again disastrously during the influenza epidemic.

The inner experience of the Congregation during these prewar and war years thus paralleled its basic stability of outlook. Yet, in the course of time, every organism, if it is to live, must undergo change.

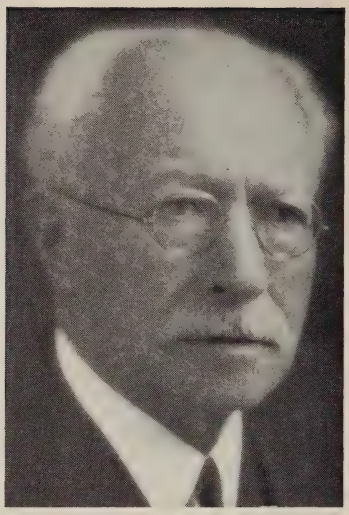
Third Temple, Avon and Holly Avenues



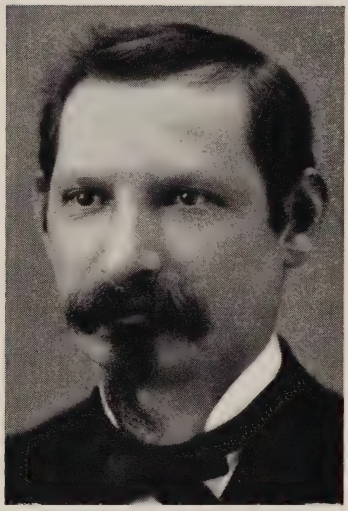
Isaac L. Rypins
Rabbi 1899–1921



Jacob Dittenhofer
President 1903–21



Max Frankel
President 1895–1900



Joseph Rothschild
President 1901

Daniel Aberle
President 1888, 1890

15 *The Thorny Path of Change*

The war subtly wrought its influence upon the Congregation. Some of its men had died. The list was headed by Maurice Katz and by two brothers, Leon and Norman Kahn, who had given their lives on the battlefields of France. A deeply bereft Congregation received their bodies for burial at home. The many others who went to war and returned had made an impressive record of service. They had left their home environment and had been subjected to broader experiences and contacts. Their return, the flush of victory, the failure of the great hopes of democracy, the boom and depression of the early post-war years, and the incipient violence of social conflict, produced an atmosphere of tension and insecurity. In the political arena, there was suspicion of all innovations and international experiments, which led to a strengthening of the conservative forces. In the religious world the same tendencies prevailed.

Changes were needed in Congregational life: 1920 was not

1902. It was natural, however, that the temper of the times encouraged the leadership to resist change. The men who, thirty years before, had been the "Reform Party," were now the conservatives who desired to maintain the *status quo*. They were critical of dissent and felt keenly the need to conform to the standards of a war-fed nationalism; particularly since as Jews they were sensitive to the new anti-Semitic hysteria created by Ford's *Dearborn Independent* and the K.K.K.

The Rabbi symbolized the conflict. By nature he was independent and free in his approach to controversial questions. He was a universalist; and chauvinism, whether foreign or American, was repugnant to him.

While he himself did not believe in pacifism, he understood and valued its motivating idealism. He was a liberal; and he could not see the German side as totally evil. His discourses on these matters were not well received by the Board:

> It being apparent that following the close of the great war, a condition of political, social and economic unrest has made its appearance in many of the countries of Europe and is now manifesting itself in our own beloved country, and that men differ so greatly and feel so intensely upon these subjects that the discussion of them has largely become controversial – it is the carefully considered judgment of the Board that public discussion from the pulpit at this time of the controversial phases of political, social and economic questions may cause great harm to the Congregation, both from within and without, and should therefore be carefully avoided.

There was much discussion of the issue which, to the Rabbi as well as to opponents and proponents, had become a matter of principle. At a memorable Congregational meeting, the Rabbi carried his point and was sustained by the members. But, having gained the battle, Rabbi Rypins, feeling that his usefulness would, under the circumstances, be impaired, submitted his resignation. It was accepted with great regret. "One of the most surprising events in Jewish life in St. Paul," commented the

press. After twenty-two years of service, the relationship ended, but it ended on amicable terms.

On February 4, 1921, Rabbi Rypins preached his farewell sermon. There was standing room only. Here was a man who had served St. Paul well, and who had been a leader to his people. They had respected , honored, and loved him. Now the parting had come. The Rabbi spoke without bitterness, but he was frank: "They want the truth, but – they want it in a peculiar way," was his caustic and oft-repeated comment. Nonetheless, the Temple would remain his love. He pledged it his unfailing support, for he had decided to remain in the city. He accepted the position of Vice-President of the Cosmopolitan State Bank. Two years later, however, he returned to the rabbinate in Joplin and there ended his career; he retired in the late twenties, and died in San Francisco in 1951 at a ripe old age. At the time of his death he was the oldest living graduate of Hebrew Union College.

Coincident with the Rabbi's leaving, the by-laws of the Congregation were changed in a manner he had not approved. The original articles had stated the purpose of the Congregation to be:

1. The establishment and maintenance of a Temple for the purpose of divine worship according to the Jewish faith;
2. The maintaining of a school for instruction in the Jewish religion and for such general education as shall be properly incident to such instruction.

Now the objectives were more narrowly defined:

1. To establish, maintain and perpetuate a Congregation of American citizens of undivided American allegiance, for the worship, practice and teaching of the Jewish religion, in harmony with the best ideals and traditions of this country, and in accordance with the principles of Reform Judaism.
2. To maintain a school for the instruction in the ethics, philoso-

> phy and history of the Jewish religion in accordance with the practice of Reform Judaism in this country.

But what was "Reform Judaism," and what was its philosophy? New leadership, lay and rabbinic, would soon attempt to redefine it.

Benedict Deinard, the Rabbi's son, came over from Minneapolis to conduct services and supervise the school. In May a new rabbi was chosen: Jacob Meyerowitz of Gary, Indiana, a quiet, scholarly person, who was thus characterized by the press:

> His heart is thoroughly Jewish; his head is thoroughly American.

The religious school had dropped to an enrollment of only sixty-three children. Its name was now changed from Sabbath School to Mount Zion Temple School. The Rabbi re-introduced Hebrew into the curriculum.

> It is recommended (he stated) that children be instructed in Congregational singing, ritualistic as well as otherwise, and in the responsive readings and public worship.

There was some opposition, but he defended his point of view. Hebrew was, and had to be, obligatory in the curriculum. Once again the question of Sunday services arose, but again it was shelved. The membership now was 215. During these summers, young Maurice Eisendrath (later President of the Union of American Hebrew Congregations) read the services, and in the fall of 1922 Professor G. A. Thornton replaced G. H. Fairclough as organist. The services of this amiable and competent musician from Northern Ireland would be enjoyed for over twenty-five years.

When his term was up, Rabbi Meyerowitz decided to leave. He had made many friends who saw the parting of this mild and spiritual leader with keen regret.

1922 also saw the resignation of Jacob Dittenhofer whose long and devoted service left a permanent imprint on the Con-

gregation. Now the new generation came fully into its own. Vice-President Adolph Hirschman made way for Hugo and then Benjamin Hirschman; Rabbi Hess's son, Sylvan, now served on the Board, as did Louis R. Frankel, the son of Max. Jacob Firestone's son Milton was elected to the Board for the first time; and young Melville Meyer succeeded Otto Wolff who, after many years of trusteeship, declined re-election. The new President was Hiram D. Frankel, a past President of the District Grand Lodge, B'nai B'rith, active in war time Jewish Welfare Board activities; a lawyer by profession, whose capabilities were demonstrated in many fields.

He was chairman of the Committee which considered thirty-four rabbinic candidates and finally recommended Rabbi Leonard J. Rothstein, who had read the service at the Temple when the Central Conference had met there twelve years ago. The Rabbi was forty-three years old, and a graduate of Hebrew Union College. But before he would accept the position, he laid down certain conditions. Above all, he objected to the practice of "blackballing" applicants.

> No man may rightly be excluded from membership (he wrote) on grounds other than moral unfitness.

He requested also an open-door policy in the religious school. He was dissatisfied with the attitude of the members toward Temple and pulpit.

> Being a Jew is, I fear, regarded more as a matter of birth than of conviction, more as an accident (with too many a deplorable accident) than as something to be justly proud of.

He felt that too few members bore the financial burdens; and finally he wanted complete freedom of the pulpit.

The new Board was ready and willing to put these conditions into effect. They were, in fact, a symbol of the change which Mount Zion had undergone in the past few years. President Frankel supplemented this new approach with other organizational ideas: he wanted a budget adopted, a Brotherhood

formed, an ushers' corps organized. He proposed the purchase of additional property (the parking lot of House of Hope Church); the acquisition of new school furniture and additional seats for the Sanctuary; and the adoption of a ten percent levy for the Union of American Hebrew Congregations. He noted that, since fall, attendance had been remarkably good. Often, of a Friday night, there was standing room only. Even Saturday mornings now looked different. Many classes were required to come on Saturdays, and the parents attended services with their children. There had been a successful joint Thanksgiving service with other churches. A new spirit of discipline pervaded the school after a number of pupils had been summarily expelled by the Rabbi, much to everyone's consternation. Twenty new members joined; and the budget was fixed at $16,000.00.

Perhaps the ferment was too potent and the change too fast; perhaps there was a clash of personalities. Some objections were made to the new policies; to the use of Congregational facilities and of the pulpit to pronounce upon partisan issues; and to the proposed public relations program through the medium of the newspapers. The incipient controversy attracted general interest and soon the situation waited only upon an incident to get out of hand.

It came during the presidential campaign of 1924. Rabbi Rothstein announced as his subject:

"Why I Shall Not Vote for Coolidge and Dawes."

Even the supporters of the Rabbi felt that this was going too far. When he refused to withdraw the announced address, the Board went to the press and published this notice on September 19:

> The Board . . . in pursuance of the long established policy of the Congregation not to permit the use of the Temple for the discussion of political subjects, announces that no services will be held at the Temple this evening.

The Rabbi was asked not to preach any further; but when tempers had cooled down, this prohibition was disregarded.

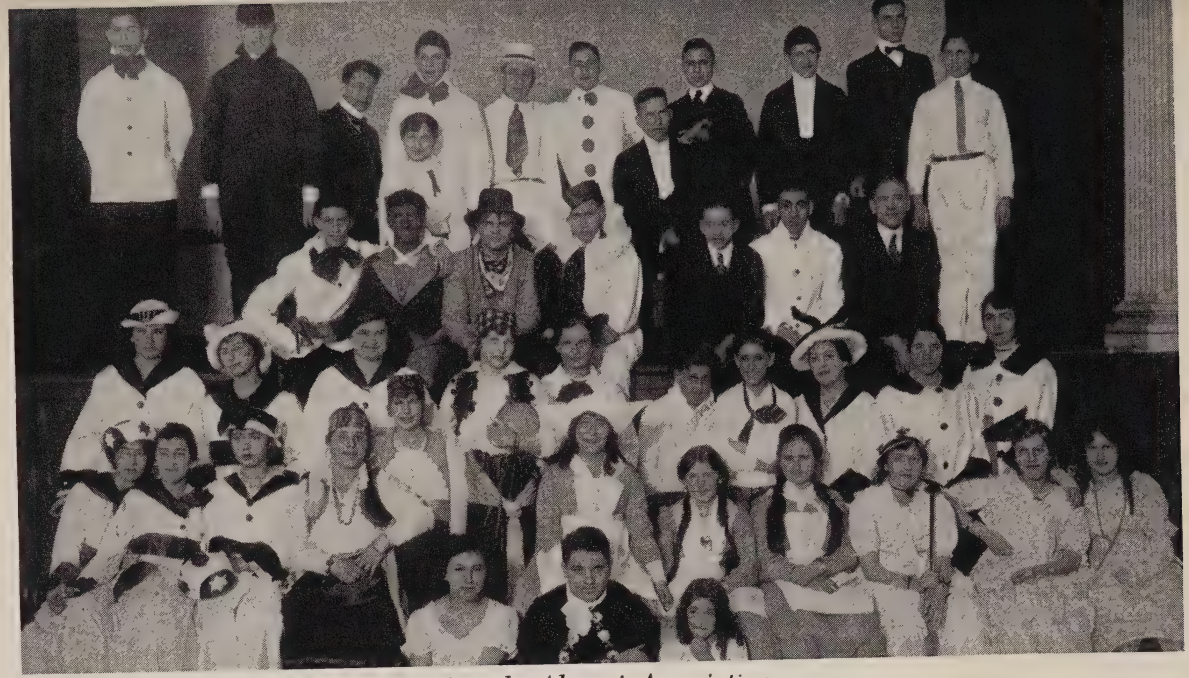
Freedom of the pulpit was henceforth to be defined by Board and Congregation. It was their duty to prevent serious dissension or actions deemed by them to be detrimental to the community. But they re-affirmed specifically:

> Freedom of expression by the Rabbi, in conformity with established and accepted rabbinical duties, rights and ethics, is recognized. . . .

Many members desired the Rabbi to stay, but he left that year. His service, turbulent as it was in its final phase, had seen the Congregation through the difficult stage of transition, a period which had begun in the last years of Rabbi Rypins. The Temple was now ready for leadership which would build solidly upon new foundations. On August 24, 1925, the Board recommended the election of young Harry Sterling Margolis.

16 *Outer Stress, Inner Growth*

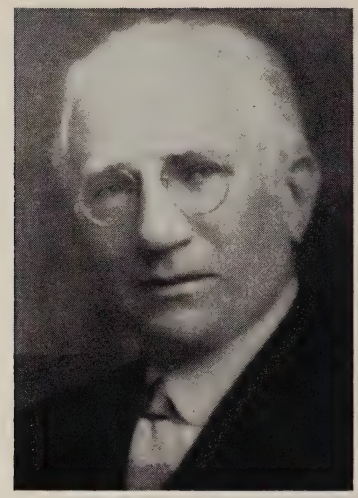
The new Rabbi and his wife, the former Clara Brunner, came from Ohio. He was a graduate of the Hebrew Union College, and was still in his twenties. Born August 7, 1897, in Dayton, he had studied in Cincinnati, in Chicago, and at Yale, had been ordained in 1921, and had served in Bridgeport, Connecticut, and Paducah, Kentucky. He was not long in demonstrating his unusual ability, which combined charm and personal warmth with imagination and tact. He gained the confidence not only of his congregation, whose life long friend and teacher he was to be, but also of the wider community and of his colleagues. There were few communal enterprises in St. Paul in which, in the course of twenty-one years, he did not take a leading part, and he was signally honored as a life member of the Community Chest. He became Treasurer of the Central Conference of American Rabbis and President of the Alumni Association of his *alma mater*. Thus, he placed his work in the Congregation



Temple Alumni Association

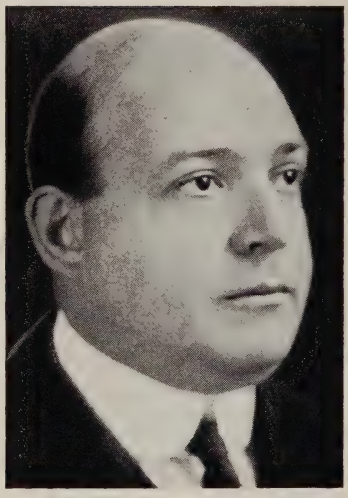
Picture taken at a party at the Church Club, Portland and Dale Streets, 1916

Front row (left to right): Teresa Cohen, Hart N. Cardozo, Julia Barr. *Second row*: Judith Eisenberg, Marguerite Conhaim, Carolyn Wolfe, Alice Levy, Roslyn Weisskopf, Viola Hart, Wilma Weisskopf, Mildred Wolfe, Rose Spater, Vivian Weiss, Dorothy Bernheim. *Third row*: Doris Heilbron, Evelyn Weiss, Bertha Heilbron, Natalie Cardozo, Laura Heilbron, Joseph Hirschman, Richard Rose, Lillian Josephson, Florence Elson, Violet Reisman. *Fourth row*: Harvey Vehon, Arthur Goldberg, Allan Firestone, Walter Levy, Charles Bronstien, Milton Spater, Victor Recht. *Top row*: Paul Weiss, Harold Field, Russell Rypins, Viola Kahn, Melville Meyer, Elkan Henly, Stanley Goldberg, Phillip Hirschman, Arthur Summerfield, Jay Herz, William Elson, Irving Rice.



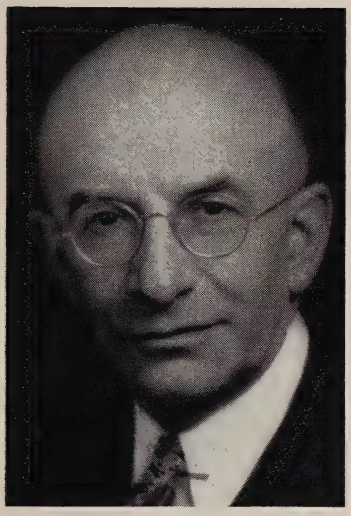
Leonard Rothstein
Rabbi 1923–25

Jacob I. Meyerowitz
Rabbi 1921–23

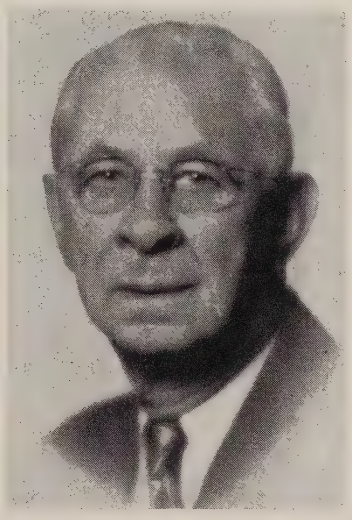


Hiram D. Frankel
President 1922–24

Harry S. Margolis
Rabbi 1925–46



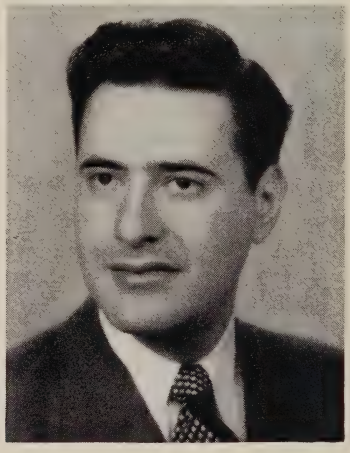
Milton P. Firestone
President 1941–46



Benjamin Wolfe
President 1926–40

Saul Appelbaum
Rabbi 1946–48

Herbert Morris
Assistant Rabbi 1956



Walter H. Plaut
Assistant Rabbi 1946

in the context of wider relationships; and the influence of his ideas soon made itself felt in many areas.

The stress and strain of the post-war years gave way to consolidation. President Sylvan Hess, for many years an active worker in the community and, like his predecessor in the chair, a past President of the District Grand Lodge of B'nai B'rith, symbolized this sense of continuity. The former Rabbi's son welcomed the new Rabbi. The year following, the presidency went to Benjamin Wolfe. For fifteen years this amiable and widely loved gentleman reflected the new sense of constancy which now characterized the Congregation.

Almost the first act of the new administration was to amend the by-laws, which had included the clause on "American citizens." Now the controversial article read as follows:

> The purposes of this Corporation shall be:
> 1. to establish and maintain a house of worship to be known as "Mount Zion Temple," and a religious school, and to conduct other religious activities all in accordance with the principles of Reform Judaism;
> 2. to maintain a cemetery;
> 3. to conduct such cultural and communal activities as may be deemed desirous.

It was a broadened program which was here foreshadowed. The social basis of the membership was changing. The second generation of East European immigrants began to be attracted to newer ways of religious life. They joined the new Conservative synagogue, the Temple of Aaron, and they now began to join Mount Zion as well. While the Rabbi's suggested changes in ritual were not immediately adopted, there was no question but that the new trends of Reform Judaism were seeking expression.

The reintroduction of Bar Mitzvah highlighted this development. On May 19, 1934, Stanley Goodman celebrated the traditional ceremony, which was thus taken up again after a lapse of almost fifty years.

> It is therefore the feeling of Reform Jewish leaders today (wrote Rabbi Margolis), that any ceremony that will make an impressive appeal to the holiest emotions of the individual and will symbolize his fealty to his ancestral faith, ought to be encouraged.

Once again Thanksgiving services were held jointly with Christian churches; and a new Mother's Day service was introduced. The membership grew. In 1930 it stood at 251; a year later at 265; and in 1938, after a brief drop, at 293..

To accommodate the expanded activities, the long-planned excavation of the Temple basement took place. Architect C. H. Johnson, who twenty years earlier had built the Temple, was employed to make the alterations. The creation of a spacious assembly hall, henceforth called the "Temple Annex," was the result. It cost eighteen thousand dollars to do the job; and while not all of these funds were raised at once, a group of ten men agreed to put up the difference as a loan. Two years later, in 1929, an additional sum of ten thousand dollars was spent for general repairs and for installing permanent partitions in the classrooms. Louis R. Frankel, who was also chairman of the Cemetery Association, headed the committee in charge of the project, which consisted of Robert Adler, Milton P. Firestone, Bernard Marx and William Weiskopf.

Handsome gifts of pulpit accoutrements and of Torah scrolls further indicated the inner and outer progress of the Congregation. Parking became a problem and resulted, in 1941, in the attempt to purchase the parking lot from the House of Hope. The Boards of both religious institutions approved the sale; but at the last moment, the membership of the church withdrew its offer.

The Congregation looked at its past and its future when it celebrated its significant anniversaries. At the seventieth birthday Rabbi Albert Minda of Temple Israel in Minneapolis and Rabbi Albert Parzen of Temple Aaron were the featured guests at a weekend celebration chaired by Max Schwab and Edwin Baer. Five years later, Hugo Hirschman headed the celebra-

tion, which heard Rabbis Solomon Freehof, Harvey Wessel, and Felix Levy. The eightieth anniversary, led by Milton Firestone, culminated in a large dinner at the Hotel Lowry, which was addressed by Rabbi Abba Hillel Silver. Wrote the *Dispatch* in an editorial about the Temple:

> From small pioneer beginnings, it has steadily expanded . . . in its contributions to the civic and cultural development of St. Paul. Its achievements over the decades are a fitting reward to that courageous half-dozen Jewish pioneers, alien in creed and nationality to the vast majority in frontier Minnesota, who banded together to establish a spiritual center for the Hebrew people in St. Paul of the 1850s.
>
> From the viewpoint of St. Paul's religious, civic, and cultural history, the 80th birthday of Mount Zion Hebrew Congregation is an anniversary of significance to the whole city.

The growing dangers of Nazism cast their shadows over the Congregation. The sermons dealt more and more with these problems. Soon Hitler had assumed the role of Haman, and the survival of the Jewish people was at stake. The members turned out *en masse* to hear Rabbi Joachim Prinz, whose ministry in Germany had won him international attention.

> The depression struck deep at the roots of all institutions.
>
> To me (said Rabbi Margolis in his annual message in 1932) the greatest tragedy of the moment is not to be found in the financial losses we may have suffered, nor in the conveniences and comforts that are no longer ours, but in the despair philosophy which has seized our people . . . the financial depression has driven them into an agonized fear of themselves. They are afraid to give anything away.

A general lack of support for their synagogues caused the Reform and Conservative institutions in the Twin Cities to agree on concerted action. They opposed and condemned mushroom services and they made a strenuous bid to urge people into affiliation. The main result of this effort was, however, found in a different direction: it strengthened the relationship of intercommunal groups, especially those differing in outlook.

There had, of course, been cooperation before, but it had come mostly in response to an external political or philanthropic emergency. There had been common action protesting released time for religious education. A joint report with the Temple of Aaron maintained the importance of church-state separation, and denounced all coercive measures and the singling out of students because of religious attitudes. As a compromise, the two Congregations endorsed dismissal time, outside the school grounds.

Closer connection was established between Temple Israel and Mount Zion. In 1926, the two Congregations established a Normal School and made significant progress in the training and accreditation of religious school teachers. Outstanding educators were brought to the cities for lectures and instruction. The staff of the religious school underwent changes. It was departmentalized; and current events were now part of the curriculum, along with Hebrew. The enrollment rose from 169 in 1927 (with over twenty percent non-members' children), to 196 in 1931. There now was a High School group. However, there were still members who did not give their children a Jewish education, and there were some who preferred private instruction. Rabbi and President repeatedly dwelt on this problem.

The auxiliary organizations flourished. The Temple Guild, over which Mrs. Max Frankel and Mrs. A. N. Rose had presided for many years, changed its name to Temple Sisterhood after the war, to conform with the national trend. Mrs. Simon (Sam) A. Rice, Mrs. Charles Bechhoefer and Mrs. Joseph G. Simon had led it through the twenties; and Mrs. S. R. Reuler, Mrs. Alfred Rosenholtz, and Mrs. Harry S. Berman had piloted it through the thirties. Their battle to win representation on the Temple Board, carried on since 1919, had still not met with success; and neither had their attempt to obtain a vote in Congregational meetings. Only widows, unmarried women, and those whose husbands did not belong to the Congregation could exercise the franchise. Nonetheless, the influence of the women

speaks to us from the programs, notes and minutes of those years. Their personal service, their care for the school, their charities, had become cornerstones of Congregational life.

In 1925, during the first year of Rabbi Margolis' service, the long talked-about Men's Club became a reality. During subsequent years it had programs of outstanding speakers and thus made possible a close contact between great public figures and the general metropolitan community which, regardless of religious affiliation, often took advantage of these splendid offerings.

Men's Club Presidents, serving up to war time, were James Neiger, Lester I. Strouse, Dr. Ansel Birnberg, Al Rosenholtz, Allan Firestone, A. I. Levin, Edward Bronstien, Andrew Bratter, I. G. Goldbarg, Nathan C. Shapira, Mayer Shapiro, and Henry Rockowitz.

The organizational expansion reached also into the younger generation. The Temple Juniors were organized in 1927 (Irving Levy, President); the Boy Scouts in 1929. In the mid-thirties a Collegiate Club was formed, and for a short while, in 1939, the Temple engaged a part-time youth director.

Of continuing importance was the Congregational cemetery. Since 1922 it had been separated organizationally from the Congregation and incorporated as the Mount Zion Cemetery Association. It had a Board of its own which, beginning with David Bergman, William L. Goodkind, Albert N. Rose, Ira Baer, Jacob Dittenhofer, Charles Bechhoefer and Louis R. Frankel, had a self-perpetuating group of trustees who safeguarded its funds and succeeded in creating a memorial park of exceptional beauty.

There were the large and small things, the personal and the general which dotted the life of the Congregation.

The Jacob Dittenhofers celebrated their Golden anniversary.

The *Temple Bulletin* began its appearance in the fall of 1926. At the same time, WCCO first broadcast a portion of the High Holy Day services.

Elise Kaechele took charge of Temple catering and is now, at Centennial time, nearing her thirtieth year of culinary mastery.

The Board took a look at the social justice platform of the Central Conference of American Rabbis, and found it too drastic. Its delegates to the Union Convention were instructed to vote against such or similar proposals.

Rabbi Margolis and his wife, who had made a signal contribution to Sisterhood and community, celebrated their tenth anniversary with the Congregation. They received a new car from a grateful membership.

Radio Station WTCN had a program: "When Jew and Christian Meet." The Rabbi and Dr. Frederick Eliot of Unity Church were constant participants.

Custodian Joseph Micko, after long years of service, retired; many years later, in 1944, he was honored on his eightieth birthday. In July 1937, Gregory Schwartzbauer was engaged in that post, and is still serving with unsurpassed loyalty in 1956.

In 1938, Arthur Summerfield was elected Trustee and later, Secretary; an office he held until 1955. Two years later, Nathan C. Shapira became Treasurer and served in that capacity and as Trustee into the Centenary observance.

A Temple Library was established. Its librarian, Donald Singerman, is still serving in 1956.

With the depression giving way to a general upswing in business and employment, the Temple put itself on a sounder financial foundation. Dues were brought up to their former levels.

Cultural highlights of the 1940 season were a Boris Schatz art exhibit and a lecture by Maurice Hindus.

At *Kol Nidre* services (the eve of the Day of Atonement) the University of Minnesota string ensemble played under Professor Pepinsky.

In the fall of 1941, the "Golden Book of Memorial" was first put into use, a beautiful volume in which members would record the deaths of their dear ones for permanent religious remembrance.

One hundred ministers attended the annual Institute for the Christian Clergy, held jointly with Temple Israel. The Institute had been successfully established in the mid-thirties.

A *Sefer Torah,* originally rescued from Germany, was consecrated in the Temple.

17 *End of an Era*

Pearl Harbor Day came, and once again the nation was at war. Speaking to its sons the Congregation could rightly note:

> . . . you and many others of its Congregational Family have followed in the footsteps of your fathers of another generation and are today serving in the armed forces of the United States. We glory in your patriotic service and are confident that you will acquit yourselves with honor and distinction.

The war intensified religious consciousness everywhere. "Eighty-five New Members for the Eighty-Fifth Anniversary!" was the slogan for the 1942 observance, which Irving Harris directed. Rabbi Louis Binstock of Chicago spoke; and the St. Paul press again editorialized on the occasion. Many men were now away, but the women made it their special task to keep in touch with them. The sermon topics reflected the needs of the times: "Praise the Lord and Pass the Ammunition"—on the Sabbath after the war broke out; "The Jews of North Africa"—

when the North African invasion occurred; "Inside Germany," "Hitler's Children," "Judaism and a Just and Enduring Peace" – as the war went on toward victory. "Is Hate Necessary to Win the War?" posed a moral question facing Americans.

Meanwhile, events in the circle of Congregational life went their own way.

Kiddush was introduced into services in 1942.

That spring, Professor G. A. Thornton was honored for his twenty years as Temple organist (he would stay on until his retirement in 1949).

Matzo orders were still, and for some years thereafter, handled by Sisterhood· Mmes. Charles Steinberg, Benno Wolff, Samuel Frank and Jerome Baer were the war-time Presidents of the auxiliary.

The Men's Club in this era was chaired by Harold Ruttenberg, Dr. Irwin A. Epstein, Harold Henly and Sol Hirsch.

Ludwig Lewisohn gave a well remembered lecture at Temple, under the auspices of the St. Paul Zionist District.

Sabbath morning services were discontinued for the duration. The reason: gasoline rationing and general transportation difficulties. The Temple was no longer in the area where most members lived.

The Board approved the re-introduction of Hebrew as a regular part of the curriculum.

There were 315 members in 1943. They raised a special war fund of over one thousand dollars.

Louis R. Frankel resigned as chairman of the Cemetery Association, after many years of service. A. B. Levy, whose father had been a founder of the Temple of Aaron, became the new chairman.

Melville Meyer resigned as Financial Secretary after twenty-two years of service; and was succeeded by Henry D. Rockowitz, who still holds the office in the Congregation's one hundredth year.

The *Bulletin* carried the first mention of Florida travellers. Members were discouraged from going there, because of the needs of a war-time relocation center in the area.

There was also a new Congregational President. Benjamin Wolfe had retired; and his Vice-President over many terms,

Milton P. Firestone, had succeeded him. A lawyer, a man of unusual dynamism, Mr. Firestone was generally considered one of St. Paul's leading citizens. He had served the community in many capacities in war and peace; and had, since the days of the First World War, occupied positions of leadership in nearly all major Jewish enterprises. Nationally, he was on the Boards of the Anti-Defamation League and the Jewish Welfare Board; he was a past President of the District Grand Lodge, of B'nai B'rith, was a 33° Mason, and had been a vital force in the Temple for twenty years.

His first goal as President was to effectuate a change which had first been proposed in 1920. The assigned pew system had become unmanageable, and it had aspects of privilege which ill fitted a democratic institution. Milton Firestone personally undertook to convince the Congregation that the unassigned seating plan was feasible and desirable. He published a series of articles on the subject, spoke from the pulpit on it, and, with the full backing of the Board, secured the unanimous consent of the Congregation at the annual meeting in 1944. That fall unassigned seating was tried for the first time and was reported a complete success.

Many members had served in the forces, and one had given his life. Early in 1945 the death of Lt. Richard Guthmann was reported. He had been confirmed in 1930 and had served in the Air Force. His passing left a deep scar upon the community.

With victory in Europe, civilian life was taking an enormous upswing. Men were coming back, and the Congregation was growing beyond its physical facilities. In 1944 there were 330 members, and a budget of $25,000.00; a year later, the four hundred mark was almost reached. Now, 250 children were in the school, necessitating a split between Saturday and Sunday sessions, and making it impossible to accept non-members' children. High Holy Day services had to be taken out of the Temple, and were scheduled for the two evenings at the St. Paul Auditorium. It became evident that something had to be done — and the

attention of the members began to turn toward the possibilities of a new building.

As early as 1944, the Board had approved for submission to the Congregation a resolution that an architect be engaged to prepare plans. The Rabbi preached on the subject and outlined the potential which the Congregation would have if the plan were approved. In the fall of 1945 a special meeting of the members authorized the acquisition of an attractive site on Summit Avenue, between Hamline and Syndicate.

> By this decision (wrote Rabbi Margolis), Mount Zion Hebrew Congregation begins a new era to be devoted in extending its influence and usefulness. With past achievements as a guide, with a greater Temple and a richer program of religious, cultural and social activities as a goal, we move forward into the future with consecration and devotion . . . may ours then be the privilege and the joy to build together a new house of worship that shall be a testimonial to our abiding faith in God and man."

It was the Rabbi's twentieth anniversary with the Congregation. He was not destined to see the fulfillment of his dream. That winter he fell seriously ill, and all further building plans were temporarily abandoned. Walter Plaut, then a young student rabbi, who had already made an enviable record in Duluth as a war replacement rabbi, was engaged for the emergency. Membership was at 441; there were 275 children in the school. The acquisition of some five or six acres of land fronting on the St. Croix River was proposed for the use of scout and youth activities. The Board was favorably inclined, but the $1,500.00 necessary could then not be found.

On July 21, 1946, Rabbi Margolis died. Congregation and city, as well as rabbis across the country, joined his family in mourning.

> His years of consecrated service (said Rabbi Henry J. Berkowitz of Portland before the Central Conference of American Rabbis) gave him the right to be heard among the leaders of the profession in America, and those leaders came to depend upon him . . . in St. Paul, where he spent all but three of his 25 years as Rabbi,

there was deep and sincere mourning for their beloved leader . . . he was a sound and thoughtful preacher, a successful organizer, an inspired teacher and untiring pastor. The community of St. Paul will bear the impress of his personality for many years to come . . . Harry S. Margolis was a noble type of the modern American Rabbi; traditional in sympathy, progressive in action, and idealistic in practice.

He demonstrated (wrote the *American Jewish World*) that Religion is something more than a form of worship; that it is, in truth, synonymous with Life itself . . .

"His influence will not be lost," wrote Reverend Frederick Eliot from Cambridge, and Rabbi Albert Minda, his lifelong friend, summed it up in his funeral eulogy: "Not teaching alone, but translation of doctrine into action . . ."

Rabbi Saul Appelbaum, who was elected to fill the vacancy, assumed his duties in November. The acting Rabbi, Walter Plaut, and his wife had been honored with a special farewell which expressed the genuine appreciation of the Congregation. The new Rabbi had served the Union, and in congregations in New York and Florida.

During his incumbency, Bar Mitzvah celebrations, which had lagged for some years, were introduced again.

Friday evening services with Torah reading were held.

The Congregation, grown five years older, observed its ninetieth birthday, with Dr. Maurice Eisendrath, President of the Union of American Hebrew Congregations, as guest speaker at the Lowry, an observance guided by Louis Melamed, Dr. Bert Levin and President Firestone.

A special Memorial Book for Yom Kippur was published for the first time in 1947.

That fall, cantorial singing was brought back to Mount Zion. Manfred Hecht chanted during the Holy Days, which were, in part, still observed at the St. Paul Auditorium.

The *Temple Bulletin* facetiously discussed a "peculiar Friday night sickness which disturbs the medical profession," caused by a bacillus called "Morbus Sabbaticus."

The property east of the tract on Summit Avenue was obtained for future parking space. In April 1948 the remainder of the land,

hitherto held by Gloria Dei Church, was acquired, giving the Congregation complete possession of the whole block.

Active solicitation of funds for the new building was, however, postponed, in deference to the needs of the United Jewish Fund and Council. With the fate of Israel in the balance, Mount Zion joined a special service of intercession at the Temple of Aaron.

Mrs. I. E. Simon and Mrs. Harry Shapiro became Presidents of the Sisterhood; Lewis Solomon and J. M. Goldberg of the Men's Club.

Rabbi Appelbaum left in the summer of 1948, and the Congregation was once more looking for a Rabbi to guide the program of post-war change and growth. The new President, who had succeeded Milton Firestone the year before, was Harold Field, whose father had served on the Board twenty years earlier. His community service had included the chairmanship of the United Jewish Fund drive; and by personality and imagination he was able to unite the membership for the significant new projects which lay ahead. To help in the accomplishment of these tasks, the number of Trustees was increased to sixteen, of whom one was to be a woman. Most important change of all was the abolition of long-term office holders. From now on no officer (with the exception of the Recording and Financial Secretaries) was to be eligible for re-election after four annual terms (until after the lapse of one year), and no trustee was to serve more than four consecutive years. The Congregation was to be assured of constantly renewed leadership.

There were 457 members; and the operating budget was at $40,000.00.

18 *Reform for the Fourth Generation*

Rabbi W. Gunther Plaut accepted the invitation to occupy Mount Zion's pulpit in midsummer 1948. He was born on November 1, 1912, in Münster, Germany, the son of Jonas and Selma Plaut, and was the brother of Rabbi Walter Plaut who had been with the Congregation previously. He had studied at the Universities of Heidelberg and Berlin and graduated from the law school of Berlin. He had obtained his doctorate in law and then, under the impact of Hitlerism, had turned to Jewish studies at the Hochschule, and studied with Leo Baeck and Ismar Elbogen. He went to the Hebrew Union College and was ordained in 1939. From then until 1948 he was at the Washington Boulevard Temple in Chicago. During the war he had served as Chaplain in the European campaign; he had written in the fields of history and Bible, and was a contributing editor of the new *Universal Jewish Encyclopedia.* He was elected for

an indefinite term, and a home, at 1359 Fairmount Avenue, was purchased as his residence.

President Field looked to

> the beginning of a significant era in the Congregation's growth. By growth, I do not mean membership alone, nor even the procurement of more adequate and badly needed physical facilities. I refer to . . . the enlistment of the enthusiastic interest of our people, young and old, in Reform Judaism.

The meaning of Reform and its needs in a post-war world were first heard in a series of sermons, entitled:

"It's Easy to be Orthodox, and Hard to be Reform."

Reform Judaism was not merely negation of outworn codes. It was positive; and it relied on self-discipline, informed choice and diligent study. It needed imaginative experimentation. It had to be bold in striking out in new paths, but at the same time it had to make sure that its link with historic and traditional Judaism and with the Jewish people was always maintained. It was a philosophy both radical and traditional in approach: radical in seeking new ways of finding and serving God, radical in admitting no form as holy in itself, but traditional in its sentiment of reverent valuation of all traditional links that might serve the progressive spirit of Reform. It was "traditional" also in another sense: it recognized a loyalty to the traditions of a synagogue nearly one hundred years old; and it meant to develop in a spirit of evolutionary growth.

Because of the nature of this approach, some were to find the changes of the next few years to be too many; and others, too few. The former feared a return to Orthodoxy; the latter feared too rigid an adherence to the customs of Reform. Yet, in sum, the Congregation supported the leadership of Board and Rabbi on the broadest basis. Together they evolved, in the concluding years of the Temple's first century, new forms of religious expression and ways of worship. They were drawing on untapped spiritual sources, and on a fresh corps of devoted

men and women, and they began to attract the attention of congregations over the entire country.

A chronology of events reveals the outline of external and internal growth.

In October, 1948, there were 230 children enrolled; by January the number had risen to 287, and the upper grades, including the new High School Department, were moved to the Summit Avenue quarters of the Bureau of Jewish Education.

The Parent-Teacher Association was reconstituted, and over the years became a potent and active force in shaping the Religious School. Its heads were Dr. and Mrs. Maurice Straus, Alan Ruvelson, William Cutts, J. M. Goldberg, Linn Firestone, Mrs. A. H. Frishberg, Mrs. Marion Newman, and Mrs. Harvey Rutman; with Sol Hirsch as Religious School Chairman during most of these years.

In the winter, the Rabbi's experiment in sermon-drama, styled "Dramalogue," was presented. It was called "Idol on the Altar." There were many others to follow; and dramalogues (in word and substance) were incorporated into the worship of many American synagogues.

In March, the Rabbi began his weekly Sunday broadcasts which, at this writing, are in their eighth consecutive year. These have been informal discussions on subjects of Jewish and general interest; they have featured interviews with leaders of many fields; they have brought Jewish music, Jewish knowledge and Jewish religious services to a wide audience. During the 1950s, this series was supplemented by fifty-seven consecutive weekly telecasts. Thus, Mount Zion had its special vantage point in the community.

To meet expanding activities in an inflationary society, a new dues schedule was adopted. There were now 531 members and a budget of $53,000.00.

School and youth activities expanded. A part-time youth and school assistant was obtained in the fall of 1949; and a year later, Alan D. Bennett, a graduate of City College of New York, with a Master's degree in psychology from the University of Minnesota, was engaged on a full-time basis. Over the years, Mr. Bennett's many-sided capabilities made of the religious school and its youth program a nationally significant institution. A founder of

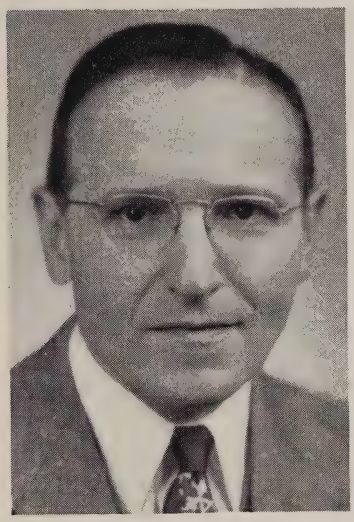
the Northern Federation of Temple Youth, and a prime mover in the formation of the National Federation of Temple Educators, Mr. Bennett's influence was felt far beyond the confines of the community.

Bar Mitzvahs were now celebrated with greater frequency. Held at first on Friday nights before capacity congregations, they were later returned to Saturday morning. New rules were adopted governing admission to the ceremony: a minimum of three years of Hebrew training was required, and the student had to continue at least to Confirmation.

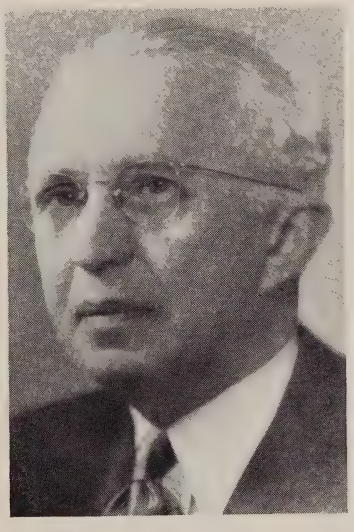
Confirmation itself ceased to be the end of Jewish education. Between 90 and 100 percent of the confirmants now continued with their High School work.

In the fall of 1949, the Rabbi's new *Yom Kippur Services for Children* were published; the following year they were expanded to include Rosh Hashanah services. By 1956 these High Holy Day prayer books, pioneered at Mount Zion, had been adopted by two hundred Reform congregations.

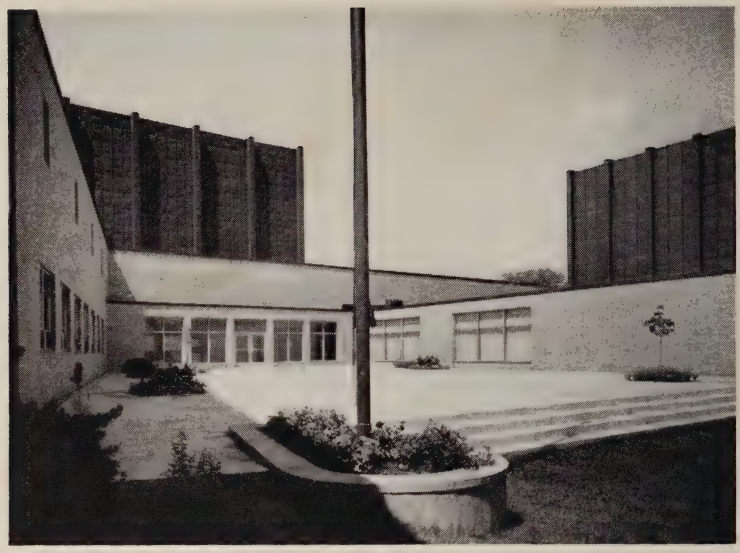
Harold D. Field
President 1947–51



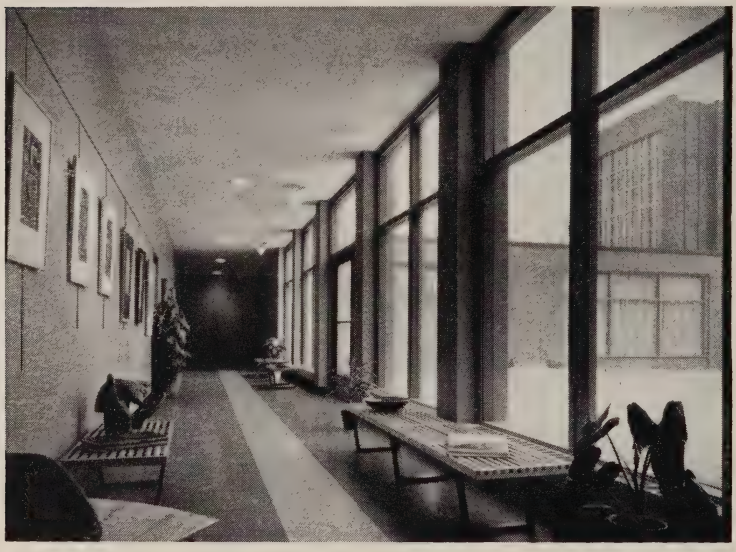
Benno F. Wolff
President 1952–54



Louis Melamed
President 1955–

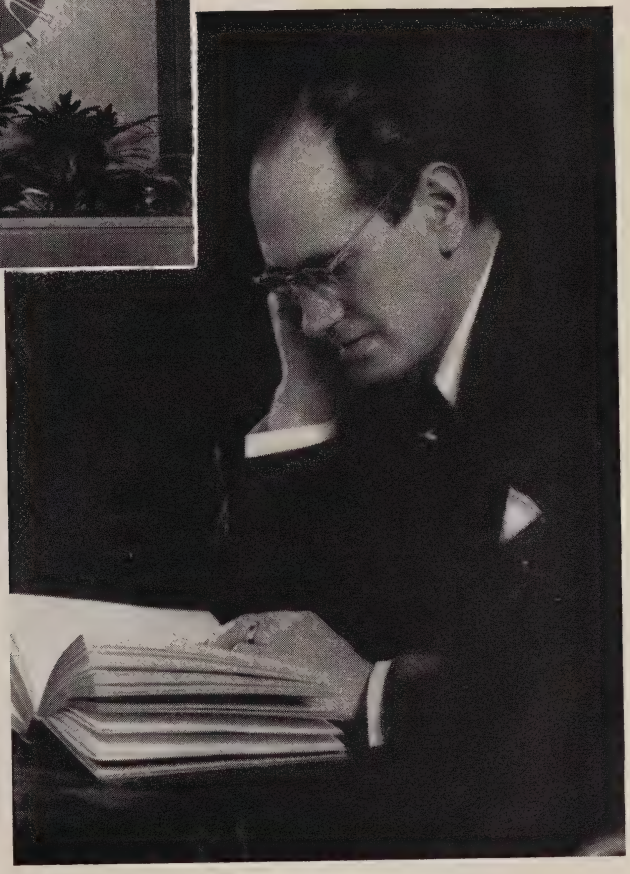


The Patio



The Milton P. Firestone Art Gallery

The Preaching Pulpit
in the Sanctuary



W. Gunther Plaut
Rabbi 1948–

Fourth Temple, Summit Avenue
between Syndicate and Hamline Avenues

19 *A Temple for Today*

At the beginning of the midcentury the Congregation reactivated the long-overdue building program and selected Eric Mendelsohn, then of San Francisco, to be the architect. This was a decision of far-reaching consequence. Mendelsohn had acquired fame as a pathbreaker in modern architecture. He had built on three continents and in many countries. His works were studied in universities the world over as examples of a new spirit finding form and shape. He had recently turned to synagogue architecture and had pioneered in the use of flexible spaces to accommodate congregations of varying sizes. It was evident that the choice of Eric Mendelsohn meant that Mount Zion, forsaking well-loved traditional lines, columns and cupolae, would present a new face to the community. Like the Reform philosophy for which it stood, the building would be of its own day, responsive to the changing needs of a dynamic American congregation.

An immediate problem was that of the adequacy of the site which the Temple owned on Summit Avenue. A large number

of members had moved to the western parts of the city, and more were moving out. Opinions were sharply divided. If Mount Zion was to be a neighborhood congregation, a site in Highland Park was indicated. If the long-range view was adopted, and future population movements could be anticipated, then Summit Avenue's central and commanding location would be preferable. The latter site also had the advantage of civic prominence, but the disadvantage (for the next twenty years at any rate) of being somewhat more distant from many members' homes. Literature supporting both these points of view was circulated; and after a full discussion by the members an overwhelming vote favored Summit Avenue. The choice was made unanimous, and Mr. Mendelsohn was asked to proceed.

Early in the fall the architect presented his preliminary plans and models. A few days thereafter, the enthusiasm of ninety members who attended an initial gifts meeting and were spurred by the fiery oratory of Milton Firestone, produced $400,000.00 in pledges. The project was now under way.

It was an exciting and elaborate design which Mr. Mendelsohn created; but the outbreak of the Korean War skyrocketed all costs and made drastic revisions necessary. Ground was broken in April 1951, but not until the fall of 1952 did actual construction start. Not long thereafter, Eric Mendelsohn died suddenly. He had created the plans, but he had never seen a single brick put into place. Milton Bergstedt was chosen architect for completion, and Temple member Morris Pleason became consultant on colors and interiors.

The Building Committee was fortunate to obtain Leopold Pistner, an engineer with large experience in the building field, as its chairman. Others on this committee were: Sidney Barrows, Secretary; William Blaine, Ted Abramson, Linn J. Firestone, Charles E. Harris, Charles Leavitt, Sylvan Mack, Harry I. Shapiro, Leonard B. Winterfield, Jack Wolfson, Mr. and Mrs. Edward L. Bronstien, Sr. Later, Harold Field became co-chairman of the committee after he had relinquished the Temple presidency; and together with the chairman continued to carry

a large part of the prodigious labors which the project required. Meanwhile the Congregation had gone forward in many other ways:

Rabbi Nelson Glueck, President of Hebrew Union College, came to preach at the Temple; and prepared the way for a ten percent assessment which, added to the dues, would go for the support of College and Union.

In 1950, High Holy Day services were brought back from the St. Paul Auditorium to the Temple, and a split schedule of services was adopted. Virginia Wetherbee Powell became organist and choir director.

The *Temple Bulletin* appeared now as a weekly.

A choir of young people sang during the summer months. In another year, this had developed into a regular Congregational choir which, directed by Agnes Thon Lisowsky, chanted for summer services on Friday night, on Saturday mornings and on most Holy Days. On various occasions it gave outstanding choral performances of cantatas and, in 1954 at Northrop Auditorium, supplied the musical portion of the program at the Minnesota Jewish Tercentenary celebration.

Sydney Berde, a Temple member, functioned as Cantor for the High Holy Days and other special occasions.

The budget was now at $61,000.00; there were 350 children in the school, with eighteen teachers, five of whom were specialists: in music, arts and crafts, library, youth activities, and a personal counselor, whose task it was to focus and channel guidance problems of the children. The school ran on a double shift on Sundays; a single shift on Saturdays. The following year there were 400 pupils.

The Temple Men's Club, expanding its activities, introduced a Humanitarian Award. Governor Luther Youngdahl was the first recipient; others to follow were: Samuel Scheiner, Executive Director of the Minnesota Jewish Council, for his statewide activities in behalf of many causes (1950); Milton Firestone and Jesse Calmenson for their devoted long-time leadership of the Jewish community (posthumously, 1952); Charles Turck, President of Macalester College, for his contributions to many civic causes (1953); David Bernstein, for his selfless labors in behalf of the aged and sick (1954); and Benno Wolff for his great service to countless civic and Jewish institutions and projects (1955).

The Men's Club still sponsored Troop 126, Boy Scouts of America, which that year produced five Eagle Scouts who received the *Ner Tamid* Award.

Rabbi Plaut now served on the Governor's Interracial (later called "Human Rights") Commission. In December 1950, while attending the White House Conference on Youth as a delegate from Minnesota, he gave the opening prayer in the House of Representatives.

Constitutional changes were made to reflect the expansion of the Congregation. Two Trustees were added; they were to be elected by the Board itself. After considerable discussion at annual meetings, the women obtained equal franchise in 1953. Each family unit now had one vote, which could be exercised by either husband or wife, or could be divided between them.

Within on year, the two immediate past Presidents of the Temple, who had guided its fate for a quarter century, passed away. The Congregation resolved to establish special memorials in the new edifice for its greatly mourned leaders, Benjamin Wolfe and Milton Firestone.

The Congregation donated a stained glass window in the Brotherhood Chapel at Gloria Dei Lutheran Church. The Rabbi dedicated the window which bore the theme "Hear O Israel . . ." Wrote Dr. Nelson, pastor of the Church: "What you have done for us is a unique expression of friendship and good will, and I think it helps on both sides to demonstrate something that is native to us who are believers in God."

In the fall of 1951, the *Temple Bulletin* began to be a book review outlet for major publishers in the field of religion, philosophy and education.

At the same time also, Rabbi Plaut joined the faculty of Macalester College in the department of Philosophy and Religion, teaching a course on "The Religious and Philosophic Foundations of Democracy."

The Sisterhood was guided by Mesdames A. H. Fremland, Ralph Freeman, Irwin A. Epstein and Robert Gorkin; the Men's Club by Joseph Peilen, A. H. Fremland, William Fink, John A. Edelstein, Irving Perlman, Melville Meyer and Joseph Sinaiko. The two organizations cooperated on fund-raising projects with increasing success, under the leadership of Mrs. Bert Hoffman, Mrs. Walter Levy, and Mr. and Mrs· William Fink.

20 *New Heart, New Soul, New Forms*

An event of far-reaching consequence occurred in the winter of 1951. Sensing that there was need for a more personal approach to one's relationships to God, to self and to others, eleven men accompanied the Rabbi to northern Minnesota, for two days of spiritual self-searching. William Blaine, who became the moving force of these ventures, gave them the name of "Returns" — signifying a return to God and Judaism, rather than a "Retreat" from the world. The emphasis was on prayer and silent meditation; on sharing of personal thought rather than discussion; and on study.

The Returns, repeated twice a year thereafter, drew on ever widening circles in the Congregation, and helped to develop a corps of men whose desire it was to deepen their own lives through study, prayer and the spiritual enrichment of their homes. In a short time the Returns of Mount Zion (like the Fellowship meetings of *Beth Am* in Chicago) attracted national attention. Articles in leading magazines were devoted to them; the Rabbi lectured on them before the Central Conference of

American Rabbis and conducted the first Return of Rabbis on Long Island, New York. At the national rabbinic convention in 1955, he led a similar two-day effort, as a part of the regular program.

> Pioneers on the first Return were Ted Abramson, Mort Bentson, Dr. Irwin A. Epstein, William Fink, Allan Firestone, A. H. Fremland, Charles E. Harris, Marion Newman, Sidney Shom, Yale Weinstein and Benno Wolff.

The ninety-fifth anniversary of the Congregation concentrated on an evaluation of inner growth. There were three days of seminars, lectures, art exhibits, music and discussion groups. Rabbi Herman Schaalman of Chicago was the Sabbath speaker. Dr. Irwin A. Epstein was general chairman of the events, which also featured the first performance of Bloch's *Sacred Service.* Governor C. Elmer Anderson's massage described the Congregation as one of

> the very cornerstones of our Commonwealth. Its members were among the builders of our community, and throughout this near-century they have made most significant contributions to our religious, moral and civic life.

In 1952 Benno F. Wolff succeeded Harold Field, who retired after five most productive years as President. Mr. Wolff's father had been Secretary at the turn of the century and had served for many years. To hs position, the new President brought an endless capacity for work and a spirit of selfless devotion which continued to lead the Congregation through the years of building and physical transition. By profession a lawyer and a member of a leading legal firm, a Vice-President of the Community Chest and a guiding force in many Jewish and general civic organizations, Benno Wolff represented the blend of classical and contemporary Reform Judaism of which the new Temple was to be a symbol.

Internal and external growth continued apace.

> The first Family Service was held. Scheduled at an earlier Friday night hour, it was not designed as a children's service, but rather as an opportunity for families to worship together.

Significant work was done with the young people. They went on pilgrimages to Hebrew Union College; to camp conclaves in Wisconsin, California and Pennsylvania; they attended the first national leadership institute at Haverford College and, despite the distance, supplied twenty percent of the total national enrollment.

Once upon a time (said the *Bulletin*), after Confirmation was over, there used to be "Summer Services." They were brief devotionals on Friday afternoon, to permit those saying Kaddish to fulfill their religious obligation. These "Summer Services" are, today, a thing of the past. Mount Zion Temple holds regular services all year around . . . The only difference . . . is the replacement of the professional choir by the large Temple Volunteer Choir — but in every other respect services will go on as usual. On many occasions attendances during the summer began to approach those of the winter months.

The Rabbi was elected President of the Saint Paul Gallery and School of Art and, in 1956, was serving his fourth successive term.

Construction of the new Temple was now well under way. On August 16th, 1953, the formal laying of the cornerstone was observed with solemn ceremony. It was, in a way, the first service in the Temple which, having as yet neither roof nor finish, was yet discernible in its majestic structural outline.

Rabbinical and Christian representatives were in attendance. Reverend Glenn Lewis, speaking for the St. Paul Council of Churches, called Mount Zion

. . . representative of my own mother religion — a congregation to whom we in St. Paul traditionally look for leadership.

The oldest members of the Congregation were in attendance on the rostrum: Mrs. Joseph Simon, Mrs. Max Strouse, Mrs. A. N. Rose, Sr., Gus Kafka, and Sam Schlesinger, whose great-grandchildren were now attending the Temple's religious school. The cornerstone was sealed after Yom Kippur and contained these items:

Partial contents of the previous building's cornerstone; pictures of the three previous Temples; pictures of the present structure in various stages of completion; programs and pictures of the cornerstone laying ceremony; tape transcript of the ceremony; sermon

by Rabbi Margolis, dated Yom Kippur 1945, proposing the building of a new Temple; letters of greeting from civic and religious leaders; newspaper articles describing the event; *Bulletins*, *Annuals*, and other Congregational papers; finally, a list of all those who had contributed to the Building Fund.

It also included a letter from the President of the United States:

Dear Rabbi:

I understand that the Mount Zion Hebrew Congregation, which is presently erecting its fourth place of worship, is dedicating its cornerstone, and I am delighted to send all of you my warmest greetings.

Your Congregation, I am told, is the oldest Jewish religious institution in your part of the United States. You must be proud of the activities of this century-old Congregation. Surely its service to your community and its devotion to God give just cause for this pride.

May your new Temple continue the stirring heritage passed on by those who, since 1856, have regularly gathered to worship as members of the Mount Zion Hebrew Congregation.

Sincerely,

s / Dwight D. Eisenhower

In November, William Harris, in whose home the original commitments for pledges for the new building had been made, passed away. Shortly thereafter, his widow and children, through an endowment in his memory, enabled the Congregation to proceed now also with the construction of a chapel.

The progress of the project focussed additional attention on the problem of securing funds for the new Temple. Vice-President Louis Melamed chaired this difficult undertaking. A special committee, consisting of Nathan C. Shapira, William Fink, Harold Field, Louis Melamed, Benno Wolff, William Wolkoff, Edward Bronstien and later, David Ruvelson, handled the large funds. It was evident now that construction costs would rise beyond the million dollar mark.

The winter of 1954 brought into focus an ideological difference between the Temple and the Bureau of Jewish Education.

The Temple, after much hesitation, established its own week-day Hebrew School. It made it clear that, should the Bureau (or its successor, the Association for Jewish Education) be ready to incorporate the new school into its own community program, Mount Zion would help to bring this about.

Soon, the Temple had more than fifty students in its week-day school, which was opened, along with Saturday and Sunday classes, in the new Temple School building.

The remainder of the building was also nearing completion, and the dedication ceremonies were set for December 17th to 19th. The last service in the old Temple took place on Friday night, December 17th. It was a farewell heavily fraught with sentiment. Allan Firestone, Benno Wolff and Dr. Irwin Epstein recalled the years past. For exactly a half century the Congregation had worshipped here. Now the keys were turned over to the President of Sons of Abraham, the same Congregation (combined with Sons of Moses, and later called Gedaliah Leib) which had purchased the previous Temple at Tenth and Minnesota.

The next morning, the Chapel was dedicated to the memory of William Harris, with Harold Field giving the dedication address. At night, the Dedication Banquet took place. Rabbi Morton Berman of Chicago spoke; then the walls separating the foyer from the Sanctuary were rolled back, and the Congregation beheld the Temple for the first time. It was a deeply stirring experience.

Sunday afternoon was the eve of Hanukah. In solemn procession the scrolls of Torah were brought to their new abode. Leopold Pistner, whose indefatigable labors as Chairman of the New Building Committee had helped to bring this moment about, kindled the Eternal Light. As if to symbolize the slow and often difficult growth of the Congregation, the *Ner Tamid* almost resisted lighting, until at last it broke forth in its warmly flickering flame. Mount Zion had found a new home. Here, as

President Wolff reminded the Congregation, God could truly be worshipped "in the beauty of holiness."

> . . . an event of unusual significance in the religious and cultural life of St. Paul (commented the *Dispatch* editorially) . . . the new Temple honors not only a century of people's worship in this community, but its faith in the future of St. Paul, on one of whose distinguished thoroughfares it has placed it.

The *American Jewish World* described the reporter's first impression of the building's spiritual force in a long article.

> That force and passion of his concept (wrote Janet F. Kroll referring to Eric Mendelsohn) broke through the physical infirmity of blindness of his last years. What he achieved was an utterance of frozen music and poetry, so essentially Hebraic in design and insight that there is no escaping its impact, even to the casual beholder.

The religious commitment, which many members felt this great new opportunity demanded, was expressed the very next day. On Monday afternoon, December 20th, daily afternoon services were initiated. In the years to follow a large contingent of members would read services, Bible and commentaries; worshippers would come not merely to fulfill obligations but to stand in the presence of God. The force of these services gained in importance as time went on; and under the devoted leadership of Arthur Goodman and William Blaine soon became an integral part of Temple life.

Important dedications completed the opening programs in the new surroundings. President Maurice Eisendrath of the Union of American Hebrew Congregations came to dedicate the community hall to the name and memory of Rabbi Harry S. Margolis. The art gallery, which presented outstanding exhibits, was dedicated to the memory of Milton P. Firestone; and other dedications were scheduled to follow. The Temple Museum opened; and members were generous in their gifts. A period of renewed religious fervor had begun, which showed itself not merely in the Congregation itself. The community at large was

also attracted by the new Mount Zion. Large groups of visitors, coming singly or on scheduled tours, first thronged the open houses and later, in ever increasing numbers, attended services, saw the buildings and listened to a special program of lectures. Over five thousand visitors were thus accommodated in the first year alone, and the number did not diminish thereafter. A group of Christian citizens presented a special gift to the Temple, as a token of their friendship.

The last year rang out with further sounds of progress.

A Young Married Group was founded and had soon taken hold with outstanding cultural and social programs.

After much discussion and study, the time of Confirmation was advanced to the end of the tenth grade.

Regular weekly Saturday afternoon study classes with the Rabbi were introduced and maintained with much success.

Rabbi Herbert Morris, newly graduated from Hebrew Union College, capably carried on the rabbinical duties during Rabbi Plaut's five-month sojourn in Europe and Israel.

Some of the most eventful years in the Congregation's history had come to a close. Benno Wolff, who had guided the Temple to this high point, retired. His place was taken by Louis Melamed, who came to this position with a splendid record of philanthropic leadership, especially in the building of Mount Sinai Hospital. In overseeing the basic stages of the Temple's finance campaign, Louis Melamed had assured the material future of Congregational life, and under his leadership it would now observe the Centennial.

A year-long observance was being planned. There were to be monthly Centennial Sabbaths, with leading American rabbis as guests. Lectures, forums, art exhibits and musical festivals were scheduled. Benno Wolff served as Chairman of the Centennial Committee, and his Vice-Chairman was H. James Seesel, Jr., whose forebears Jacob Dittenhofer and Isidor Rose had laid much of the foundation upon which Mount Zion would build in its second century.

Epilogue . . .
Prologue for the Second Century

There always is a great temptation to prophesy. The historian who deals with the living rather than the dead is doubly tempted to read the chart of days to come, for the past gives ample reason for prognosis.

From small beginnings in a little frontier town, Mount Zion has grown into a distinguished Temple in a metropolitan community. It has been blessed with unusual, devoted and often brilliant leadership — both lay and rabbinic — and it has served four generations of Jews. Many of these were learned and many unlearned; many were pious and many less so; many were intensely committed to their Judaism, and others were marginal in their loyalties. Many were immigrants and many American-born; at times they interpreted their faith with emphasis on more, and at other times on fewer traditional ties. It has been a changing congregation in changing times.

Since the early days, however, certain basic threads have run through its fabric.

There has always been evident a latent or active dynamism. Sometimes the bolder approach to problems of faith and practice was tempered with caution; but change was never totally denied. The dynamism was greater in the earlier and later years than in the middle period, but it is in the nature of evolution that there be periods of quiescence. At such times it appears as if the institution, its outlook and its practices, have reached a permanent plateau. Were they to stay there, they would be creating a new "orthodoxy," a new immobility which is the very antithesis of Reform. A Reform congregation worthy of its name cannot be too long in a state of comparative spiritual arrest. It must move on; for its members, in their thoughts and sentiments, are no longer the same.

Sometimes the line of progress points only in one direction; then it changes, often apparently reversing itself, only to strike out anew. There is no "forward" and no "backward" in liberalism: only a striving for God and truth, and an honest attempt to press this search through means which respond to the needs of the time.

From the vantage point of 1906, when the half-century mark was reached, the acceptance of women as voting members of Board and Congregation would have appeared as utter radicalism; but the introduction of daily services as an expression of traditionalism. The requirements for Confirmation in use today would have then been considered too progressive; the re-introduction of unassigned seating would have frightened the generation of fifty years ago who, however, would have approved of Saturday afternoon study groups. A dramalogue would have been called "too Reform," a cantor "too orthodox." What was approved in 1880 might have been disapproved in 1915 and approved again in 1940. Such is the course of Reform at its best, as long as there is devoted and informed leadership which can measure the demands of historic Judaism against the demands of the hour.

Above all, one is greatly encouraged by the ever increasing

desire on the part of many not merely to seek form for form's sake or even Reform's sake, but for the sake of God Himself. To be sure, the worship of God in His sanctuary and the pursuit of Jewish knowledge are still opportunities sought regularly by only a portion of the Congregation. This is a phenomenon of our times, which cannot be wholly altered by any single institution. But there have been, within Mount Zion, deep stirrings and bold visions, especially during the last generation. These give indeed cause for confident prophecy: that, following their honorable tradition of one hundred years, the living members, their children, and their children's children and those who will join themselves to them, will continue to make Mount Zion, in its second century, a tower of strength and a fortress of faith.

MOUNT ZION 1856-1956

APPENDIXES, BIBLIOGRAPHY, AND INDEX

APPENDIX I: RABBIS OF MOUNT ZION

1871–73	Leopold Wintner
1874–75	J. Burgheim
1875–78	Isaac N. Cohen
1878–86	Judah Wechsler
1887–88	Samuel Freuder
1888–99	Emanuel Hess
1899–1921	Isaac L. Rypins
1921–23	Jacob I. Meyerowitz
1923–25	Leonard Rothstein
1925–46	Harry S. Margolis
1946	Walter H. Plaut (Assistant)
1946–48	Saul Appelbaum
1948–	W. Gunther Plaut
1956	Herbert Morris (Assistant)

APPENDIX II: TEACHERS, CANTORS, RITUAL FUNCTIONARIES

1856–57	Kalmon Lion (Cantor, *Shochet*)
1862–63	E. Marcuson (Teacher, Cantor)
1869–71	H. Cahn (*Shochet*)
1871	A. Appelbaum (*Shochet*)
1871–73	A. Braun (*Shochet*)
1947–48	Manfred Hecht (Holy Day Cantor)
1949–50	Morley Margolis (Holy Day Cantor)
1953–	Sydney Berde (Part-time Cantor)
1950–	Alan D. Bennett (Educational Director)

APPENDIX III: PRESIDENTS OF MOUNT ZION

1856–57	Henry Cali (Cole)
1858	Elias Lowitz
1859–62	Julius Mendelson
1862–69	(no certain data)
1869	Jacob Newman
1870	Solomon Bergman
1871	Joseph Abeles
1872	Leopold Isaacs
1873	Isidor Rose
1874	Solomon Bergman
1875	Benjamin H. Plechner
1876–80	Solomon Bergman
1881–83	Isidor Rose
1884–85	Solomon Bergman
1886–87	Max Warshauer
1888	Daniel Aberle
1889	Solomon Bergman
1890	Daniel Aberle
1891–93	Henry S. Haas
1894–95	Solomon Bergman
1895–1900	Max Frankel
1901	Joseph Rothschild
1901–02	Marcus Tessler
1903–21	Jacob Dittenhofer
1922–24	Hiram D. Frankel
1925	Sylvan E. Hess
1926–40	Benjamin Wolfe
1941–46	Milton P. Firestone
1947–51	Harold D. Field
1952–54	Benno F. Wolff
1955–	Louis Melamed

APPENDIX IV: BOARDS OF TRUSTEES* 1856–1956

Records are incomplete for 1860–69, 1881–86.

Since elections generally took place in April, and someone elected for one year would therefore serve his term during two calendar years (e.g., April 1954 to April 1955), and someone elected for two years would technically serve during three calendar years (e.g., April 1954 to April 1956), the following tabulation has been simplified. It considers the year of election to run concurrently with the calendar year. Thus, in the above examples, the one-year Trustee would be listed as serving in 1954 only, and the two-year Trustee as serving in 1954–55.

Joseph Abeles
Secretary 1870; President 1871.

Daniel Aberle
Trustee 1887, 1902–09, 1926; President 1888, 1890; Treasurer 1891–92.

David Aberle
Trustee 1926.

Ted Abramson
Trustee 1947–52.

Robert Adler
Trustee 1926–38.

Julius Austrian
Trustee 1871–72; Treasurer 1874, 1879; Vice-President 1875–78, 1880, 1887–88.

Edwin Baer
Trustee 1934–35.

Fernand Baer
Trustee 1927–28.

Meyer, Barnert
Trustee 1929–30.

Sidney Barrows
Trustee 1951–56.

Bernard Bechhoefer
Trustee 1933–34, 1941–42; Recording Secretary 1934–1940.

Charles Bechhoefer
Recording Secretary 1888–90, 1892; Trustee 1904–26.

Mort Bentson
Trustee 1950–53.

James Bergfeld
Vice President 1869; Trustee 1874.

Solomon Bergman
President 1870, 1874, 1876–80, 1884–85, 1889, 1894–95; Trustee 1873–76.

Dr. William C. Bernstein
Trustee 1952–55.

Dr. Ansel Birnberg
Trustee 1930–41.

A. Irving Birnberg
Trustee 1948–49.

Dr. T. L. Birnberg
Trustee 1942–43.

William Blaine
Trustee 1948–51, 1953–56.

Abraham Blum
Trustee 1869–70.

Andrew Bratter
Trustee 1938–39.

Ben Bratter
Trustee 1930–34.

Charles Bronstien
Trustee 1934–36.

Edward Bronstien
Trustee 1937–46, 1954; Vice-President 1947–50; First Vice-President 1955–56.

Henry Cali
President 1856–57.

Hart N. Cardozo
Trustee 1939–41.

Isaac N. Cardozo
Treasurer 1871–73; Trustee 1875–80.

Jacob Dittenhofer
Trustee 1896–97; President 1903–21.

Edward Dockman
Trustee 1931.

* The Board was later re-named "Board of Administration."

John A. Edelstein
Trustee 1954–56.

Charles Fantle
Treasurer 1887–90; Vice President 1891–97; Trustee 1898–1901 (Elected President but declined, 1895).

Harold D. Field
Trustee 1942–45; Vice-President 1945–46; President 1947–51.

William Fink
Treasurer 1950–53; Trustee 1954–55; Recording Secretary 1955–56.

Moses L. Finkelstein
Trustee 1924–31.

Allan Firestone
Trustee 1951–54.

Jacob Firestone
Treasurer 1903–04.

Linn Firestone
Trustee 1952–56.

Milton P. Firestone
Trustee 1923–29; Vice-President 1930–40; President 1941–46.

M. H. Flarsheim
Recording Secretary 1891.

Sol Fligelman
Trustee 1926–28.

Samuel Frank
Trustee 1947–50.

Hiram D. Frankel
President 1922–24.

Louis R. Frankel
Recording Secretary 1902–03; Trustee 1910–28.

Max Frankel
Trustee 1894–95, 1906, 1908–09; President 1895–1900.

Mrs. Ralph Freeman
Trustee 1956.

Joseph Friedman
Trustee 1926.

A. Goldberg
Trustee 1871.

Julius M. Goldberg
Trustee 1952–53.

Richard Golling
Trustee 1943–46.

Harold Goodkind
Trustee 1922.

Louis Goodkind
Trustee 1872, 1875–76; Financial Secretary 1877–80.

William Goodkind
Trustee 1909–22. (Elected President but declined, 1922).

Arthur Goodman
Treasurer 1954–56.

Abraham Greenwald
Secretary 1856.

Ambrose Guiterman
Trustee 1902–06, 1908–09.

Leo A. Guiterman
Trustee 1909–23.

Henry S. Haas
Trustee 1880–81, 1888–91; President 1891–93; Trustee 1894–1901.

Sigmund Hanauer
Financial Secretary 1890.

B. W. Harris
Trustee 1929–30.

Mrs. B. W. Harris
Trustee 1948–51.

Charles E. Harris
Trustee 1948–51.

Irving B. Harris
Trustee 1941–42.

Joseph C. Harris
Trustee 1953–56

Moritz Heim
Recording Secretary 1893–95.

Hirsch Heiman
Trustee, 1856; Vice-President 1859.

Isadore Heiman
Secretary 1872–73; Treasurer 1876, 1878.

Edward Henly
Trustee 1943–48.

Levi Herz
Financial Secretary 1888; Treasurer 1893, 1895–96.

Sylvan Hess
Recording Secretary 1919–24; President 1925; Trustee 1926–27.

Sol Hirsch
Trustee 1949–51, 1954–56.

Adolph Hirschman
Vice-President 1902–21.

Benjamin M. Hirschman
Vice-President 1923–29.

Hugo Hirschman
Vice-President 1922; Trustee 1931–32.

Charles Hostetter
Trustee 1879.

Mrs. Bert Hoffman
Trustee 1953–56.

Leopold Isaacs
President 1872; Trustee 1873, 1876–79; Vice President 1879.

Harry Kaufman
Trustee 1932–33.

H. H. Krinsky
Trustee 1940–41.

Imy Krinsky
Trustee 1942–45.

Charles Leavitt
Trustee 1955.

Dr. Bert Levin
Trustee 1943–48.

A. Levy
Trustee 1929–32.

A. B. Levy
Trustee 1933–40, 1946–51; Vice-President 1941–44.

Harry Levy
Trustee 1935–44.

Harry L. Levy
Trustee 1874; Recording Secretary 1876–78, 1896–98.

Victor Levy
Trustee 1955–56.

B. Lichtenstern
Trustee 1873–75.

Samuel Lipschultz
Trustee 1943–48.

Gustavus Loevinger
Trustee 1929–34.

Robert Loewenstein
Trustee 1949–53, 1956.

Levi Lovenstein
Trustee 1869–70, 1872, 1875.

Elias Lowitz
Trustee 1856; President 1858.

Edward W. Marks
Recording Secretary 1899–1901.

Henry Marks
Trustee 1856.

Morris Marks
Secretary 1857; Trustee 1859.

Felix May
Recording Secretary 1904–06.

Louis Melamed
Trustee 1950–51; Vice-President 1952; First Vice-President 1953–54; President 1955–56.

Julius Mendelson
Vice-President and Treasurer 1856; Vice-President 1857; Secretary 1858; President 1859–62.

Melville Meyer
Financial Secretary 1923–24, 1926–45; Recording Secretary and Financial Secretary 1925.

S. Myers
Vice President 1858.

James Neiger
Trustee 1930–37.

J. Newman
Secretary 1857; Trustee 1874.

Jacob Newman
Trustee 1857, 1859; President 1869.

Mrs. Marion Newman
Trustee 1954–55.

Samuel Okinow
Trustee 1944–47.

Meyer Paper
Trustee 1948.

Louis Peilen
Trustee 1934.

L. Philipps
Trustee 1857–59; Secretary 1859.

Leopold Pistner
Trustee 1949–53, 1955.

Benjamin H. Plechner
Trustee 1874, 1876–79, 1887; President 1875; Recording Secretary 1879–80; Vice-President 1889.

Samuel Reuler
Trustee 1933.

Henry D. Rockowitz
Financial Secretary 1946–56.

Albert N. Rose
Treasurer 1897; Trustee 1909–27.

Benjamin Rose
Secretary 1869; Treasurer 1870, 1875; Trustee 1871, 1875; Vice-President 1872; Financial Secretary 1880.
Harold Rose
Trustee 1949–50.
Irvin Rose
Trustee 1955–56.
Isidor Rose
Treasurer 1869; Vice-President 1870–71; President 1873; 1881–83; Trustee 1877–78, 1880–81, 1887–89, 1891–1908.
Nathan Rose
Trustee 1928–29.
Simon Rosenfels
Secretary 1874–75; Recording Secretary 1876.
Dr. Harold J. Rothschild
Trustee 1932–37.
Joseph Rothschild
Trustee 1891–93; President 1901.
Alan K. Ruvelson
Trustee 1948–49, 1952–53.
David C. Sattler
Trustee 1874; Financial Secretary 1876.
H. T. Sattler
Secretary 1887; Financial Secretary 1889.
Max Schwab
Financial Secretary 1892–1922.
H. James Seesel
Trustee 1956.
William Serbine
Trustee 1953–54.
Nathan C. Shapira
Treasurer 1941–49; Trustee 1951, 1953–54, 1956.
Harry Shapiro
Trustee 1955.
Mrs. Harry Shapiro
Trustee 1952–53.
Jacob Silberstein
Trustee 1937–42.
Louis Silverstein
Trustee 1946–47.
Bernard Simon
Treasurer 1898–1902.
I. E. Simon
Trustee 1948–51.
Joseph G. Simon
Trustee 1910–25, 1928–31.
Lewis Solomon
Trustee 1948.
N. E. Solomon
Trustee 1888, 1890–91.
Alex Sternberg
Trustee 1869–70, 1873, 1879–80, 1887–88, 1891–1908; Vice-President 1874, 1890.
David Straus
Trustee 1892–93.
Dr. Maurice Straus
Trustee 1956.
Leonard Strauss
Trustee 1927–30.
Max Strouse
Financial Secretary 1891.
Arthur Summerfield
Trustee 1938–41; Recording Secretary 1941–54.
Dr. Marcus Tessler
Vice-President 1901; President 1901–02.
Max Warshauer
Vice-President 1873; Trustee 1874, 1889–90; President 1886–87.
Louis H. Weil
Treasurer 1910–39.
Henry Weiller
Trustee 1928–39.
Z. Weiss
Secretary 1871.
Jacob Westheimer
Vice-President 1898–1990; Treasurer 1905–09.
B. N. Wilenchek
Recording Secretary 1926–33.
H. L. Williams
Trustee 1889–90.
Leonard B. Winterfield
Trustee 1936–47.
Max Wittelhofer
Trustee 1879; Financial Secretary 1880.
Mack Wolf
Trustee 1953–56.

BENJAMIN WOLFE
President 1926–40.

BENNO F. WOLFF
Trustee 1935–37, 1940–49; Vice-President 1951; President 1952–54.

OTTO WOLFF
Recording Secretary 1907–18.

JACK WOLFSON
Trustee 1954–56.

WILLIAM W. WOLKOFF
Trustee 1949–52; Second Vice-President 1953–56.

APPENDIX V: MEMBERS IN FOUR GENERATIONS

In the following are listed the names of members as they appear on the Congregation's roster at different stages. The dates chosen mark the approximate mid-way periods of the first three Temples (1877, 1889, 1924). In addition, the names of members who belonged to the Congregation during its first year (1856) and its one hundredth year have been listed (1956). These lists reflect a record of steady growth as well as a significant shift of names and family groups.

1856–57

MOUNT ZION

Henry Cali, Hirsch Heiman, Elias Lowitz, Henry Marks, Morris Marks, Julius Mendelson, Jacob Newman, L. Philipps.

AHABATH ACHIM

S. Adler, A. Arnheimer (Aaronheimer), Ferdinand Becker, Solomon Becker, S. E. Beckert, Abraham Blum, S. Ettinger, M. Gundelfinger, H. Hirshberg, G. Hirshler, Kalmon Lion, A. Maper (Mayer?), Benjamin Rose, E. Rose, H. Rose, Isidor Rose, M. Rose, M. L. Salomon, W. Schreiber, S. Schuster, Joseph Ullmann.

1877

A. Albenberg, Julius Austrian, Marx Austrian, Joseph Bergfield, Solomon Bergman, N. Bernheimer, Judge Isaac N. Cardozo, S. N. Cardozo, M. Conhaim, S. Frank, Max Frankel, S. Friedheim, Louis Goodkind, Gustav Hanauer, Isidor Heiman, Charles Hostetter, Leopold Isaacs, Harry L. Levy, Michael Levy, Moses Lichtenauer, B. Lichtenstern, L. Lovenstein, M. Marx, L. Metzger, Benjamin H. Plechner, Benjamin Rose, Isidor Rose, David C. Sattler, H. T. Sattler, Alexander Sternberg, D. Strouse, Max Wittelhofer.

1889

Julius Abel, Daniel Aberle, S. Adler, A. Albenberg, Julius Austrian, Marx Austrian, Charles Bechhoefer, L. Bensinger, Joseph Bergfeld, David Bergman, Solomon Bergman, Nathan Bernheimer, Albert Conhaim, Charles Conhaim, David Conhaim, Joseph Conhaim, M. Conhaim, M. Conhaim, Jr., Ben David, Jacob Dittenhofer, S. S. Dittenhofer, Joseph Elsinger, Charles Fantle, Sr., Charles Fantle, Jr., Jacob Firestone, Morris H. Flarsheim, S. Frank, Max Frankel, M. Goldberg, Benjamin L. Goodkind, Louis Goodkind, William L. Goodkind, A. Greve, Ambrose Guiterman, Solomon Guiterman, Henry S. Haas, Sig. Hanauer, Michael Harris,

Moritz Heim, Ed. A. Heinemann, Aaron Herz, Levi Herz, Adolph Hirschman, Moritz Kafka, J. M. Katzky, S. E. Keller, A. Kory, A. M. Levy, S. S. Loewenberg, Levi Lovenstein, Nathan Lyons, Edward W. Marks, David Marx, S. Mock, J. D. Okes, Benjamin H. Plechner, Alexander Rice, Isidor Rose, Michael Rosenfield, Joseph Rothschild, Nathan Rothschild, Henry T. Sattler, Jacob B. Sattler, Max Schwab, Samuel Schwab, Isaac B. Seixas, Bernard Simon, Joseph H. Smith, Nathan E. Solomon, Alexander Sternberg, Herman Sternberg, Samuel Sternberg, David Straus, H. J. Strouse, Leopold Strouse, Max Strouse, Max Warshauer, Herman Weiss, P. J. Weiss, S. Weiss, Henry L. Williams, Jacob Wirth.

1924

David Aberle, Edward W. Aberle, Mrs. Anna Adler, Robert Adler, Gerson M. Altman, Abraham G. Asch, Fernand Baer, Ira Baer, Jerome Baer, Meyer Barnert, Albert Barr, Charles Bechhoefer, Clarence Bergman, David Bergman, Oscar Bergman, Emanuel Bernheim, H. Shirley Binder, Ansel M. Birnberg, Mrs. J. Anna Birnberg, Martin M. Birnberg, Tobias L. Birnberg, L. Blum, J. Blumenthal, Yorke S. Brom, Samuel Bronstien, Jr., H. M. Brotchner, Bennett Buchman, Ralph N. Cardozo, Sr., Ralph N. Cardozo, Jr., Isadore Cohen, Samuel Cohen, David E. Conhaim, Mrs. Helen Conhaim, M. Conhaim, Sr., Mrs. Esther Davis, Mrs. G. Dittenhofer, Jacob Dittenhofer, Simon S. Dittenhofer, Edward Dockman, Bernard Druck, William Druck, Mrs. Lee Eisenberg, Karl Elsinger, Mrs. Jos. Elsinger, Joseph Elson, Edward Epstein.

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Willis H. Miller
P. O. Box 147
Hudson, Wis. 54016 OCT 2 9 1995